

The *Mystery of Iniquity* somewhat laid open: In a Letter to the Present Governour; wherein is also contained an History and Recital and Proposal of Sundry Things to be made known and remembred, and to be done accordingly.

In that Letter which I carried to thine House at *Kensington* on November 3. 1691. which was there burnt (as near as I can remember) the words contained therein was to this following Effect, viz.

**T**HAT I having published my Book, Entituled, *Things Plain and Ikeig*, &c. There was an observable Marginal Note in Page 12. That God would remove the Governement off from thy Shoulders, and yet not hurt thy Person: It was my Duty to make this known unto you as soon as ever this was printed and published; which was before thy last Expedition into *Flanders*. But I neglected to do it then for fear thou shouldst Imprison me, which now thou hast done. Yet I was again troubled at this my neglect, least thou going into the Wars, it should happen otherwise with thee than I had there written, and so the things which belong to thy Peace had been passed away and gone from thee for all Eternity: Which was very likely to have come to pass, when thou satest under a Tree, and soon after thou wast arose from thence, a Cannon bullet did strike the very place whereon thou satest; if the publick Gazette be true that relates it after this manner. Herein thou lovest thine Enemies and hatest thy Friends; for thou hast declared this day in Imprisoning me (who do really and unfeignedly desire thy Temporal Preservation, and \* that thou mayest live out all those days which God hath appointed to the Life of Man upon Earth; and therefore I would admonish thee to cease from and not venture thy self, nor send others into these dangerous Wars) for I do perceive, according to the Mind that then and now thou art in, if according to the Dictates and Insinuations of thy Foolish Flatterers and Admirers, Thou hadst descended into Battel and perished there, they would cry it up for Brave and Honorable; and the Thoughts of this vain Glory and Praise doth please thee well and spur thee on; though if it had so happened, thy mind would have been changed for all Eternity; for thy Soul would still remember, and remain full of Indignation and Wrath. Tribulation and Anguish, for what thou soughtest to be commended hereon this Earth. But now I do well come and congratulate thy safe coming here again into *England*: And I do Pray and Hope that it will be exactly so done with thee according to that Word which God shewed unto me upon one of your appointed publick days of Fasting and Humiliation (which I did then observe, not for the Reasons mentioned in thy Proclamation for it, but for the Sins and Hypocrisie of this People, and that I might seek and Pray for their Good.) This same Word which then sprang up in my Heart, and remained within me for several Months (the Lord pardon my sinfull Fear and Distrust, in hiding within my Heart and concealing this Truth *Psalms* 40. 10. so long, for this ought not so to have been) I did at length write it down and publish it to the Great Congregation, for so it would be, if now all were gathered together who have read or heard of this Word. And I came on November 2. last past, to thy dwelling place at *Kensington*, for to figure and make known this (with many other things) unto thee. But instead of thy receiving and observing the Law and Word of God, thy servants did burn that Book wherein it was written, and they did Imprison me for some little time in a place where they keep Coals. This was somewhat like *Jehoiakim* and *Jehoiachin* in the days of Old, But what came upon him for so doing? Therefore thus saith the Lord of *Jehoiakim* King of Judah, He shall have none to sit upon the Throne of David, and his dead Body shall be cast out in the day to the heat, and in the night to the Frost. And I will punish him and his Seed, and his Servants for their Iniquity. And I will bring upon them, and

*Iniquity*

\* See my printed Letter directed to thee at the Hague.

upon the Inhabitants of Jerusalem, and upon the Men of Judah, all the Evil that I pronounced against them, but they hearkened not, Jer. 36. 30, 31. Now what thy Servants (O thou that art called King *William*) do by thy Command or Approbation, God interprets it to be thine own ACT. And here the former words are visibly true of thee, thou shalt have none (that is, Issue of thy Body) to sit upon the Throne of thy Father in Law. As the Lord liveth, and as sure as now thou livest, thy day shall come to dye; And though thy dead Body should be interred in the Royal Chappel at *Wimminster Abby* among the Ancient Kings of this Nation, yet things may so alter and turn, that it may be taken up again, and be removed or exposed to Shame. But most certainly it shall rise up at the last day, and then it may be thrown into devouring Fire and everlasting Burnings, and it may become subject unto Gnashing of Teeth; which is ten thousand times worse than to be cast out in the day to the Heat, and in the night to the Frost.

According to the Proverb. *It must be very bad to be worse than a Turk*; But I tell thee Truly and Plainly, that the Turks shall rise up in Judgment against thee, and condemn thee; for they out of Reverence to the Great God of Heaven and Earth, will take up any Paper wherein but so much as the Name of God is written, and lay it up very carefully, and they will not put it to any common or undecent use: So far are they from tearing it, or throwing it upon the Ground, or burning it; for the Sin or Provocation there, seems to be of the same nature; as that is of set purpose to cut, deface or burn the King's Picture; which is esteemed as a great Affront unto him. In like manner, to do so unto his Truth (which though clothed and expressed in a dead Letter, it doth bear the Image and Supercription of him that is Invisible) is a most hainous Offence, such as words cannot well expresse the utmost Aggravation thereof. God will answer that Man or Woman in a like Punishment; for the same Word which goes forth from him, will be a consuming Fire to devour its Adversaries. He shall speak and it shall be done accordingly; He shall give forth the Sentence, by virtue whereof they shall go to Hell: So that the same manner as a Man sinned, by the same he shall be punished. God will punish thee and thy Servants (He will bring them out by their Names and by their Persons whosoever they be) for this their *Inquiry*; and he will bring upon you and upon the Inhabitants of *England*, all the Evils which He pronounced against Ye, but ye hearkened not. It is so in the Mind and Purpose of God before it is made known upon Earth; and so it remains notwithstanding they should forget or lose the knowledge thereof. And it shall be done with thy self and People, and the Officers under thee, according to the real Significations, and true Meaning of those words which God hath published by me his Servant. And though ye have burnt that Book, yet I have by me more Copies of the same Book; one whereof for thy own reading and perusal, thou mayest have whensoever thou wilt: And besides what is there printed, God doth keep the same in my Memory, and I am ready to write again according to the same words which I wrote down there; and now ye have given occasion to add many like words.

As particularly I did shew some of them (the last Month) in a letter to the Earl of *Nottingham*, which I suppose either came not to his hands, or he despised or concealed it. So that if I would Honour thee in the sight of thy People, and only signifie the same in a written Copy, this will not answer the End for I would have it made known unto thee. So that I am forced to publish even some more trivial Matters, which do not deserve to be made publick. But I am willing that several Copies should go out, if perhaps one may come unto thee or to thy hearing thereof. And also when it is printed, thou canst more easily read it, than my hand-writing, which is bad and difficult.

But then further, it is agreeable to the Method and Will of God, that what Sin or Evil his Creature doth secretly, He will both reprove and punish before all *Israel*, and before the *Sun*, 2 Sam. 12. 12. Nothing is secret but that it should be made manifest; and nothing is hidden but that it should come abroad. So that even for secret private and hidden Sins, open Reproof is proper, that others may fear, and take heed of the like things. But much more for the things thou dost openly, the same may in like manner be reprov'd from the Word of the All seeing God (notwithstanding He now keeps silence) and set in order before you. I am certain, that things of a thousand times less Moment are printed and published.

If I could not get Admission to deliver my Books in Person unto thy self and thy Wife

(as I was before shewed that I should not) then the Lord directed me to leave them however some way or other: for that would turn for a Witness against you. Which also ye are sensible and apprehensible of. And therefore perhaps that was one reason why ye did act this kind of Revenge and Spite against me, as to send me rather unto a worse place than that of Dragons to be covered with the shadow of Death; but this is among the Ravings of Distracted Persons which hath some Representation of Hell, and the Howlings of Damned Spirits. But ye did not know, or at least not thoroughly consider, that this will make it turn for a yet greater Witness and Testimony against your selves. So that to excuse the Sin hereof, ye will one day wish that the Lord would impute Madnes to you; for as the Wise Man saith, *The Heart of the Sons of Man is full of evil, and Madnes is in their Heart while they live, and after that they go to the dead*, Eccles. 9. 3. So the more Wise and discerning of them, would be glad if the Lord would reckon their former Sin and Evil as Madnes, so that they might either escape, or have their Punishment mitigated after Death. But the All wise and All knowing is not as Man that He should be deceived: He will minster true Judgment unto the People in Uprightness. And He will impute this Act of yours not as Madnes but as Malice: Yea to be Rebellion as the Sin of Witchcraft, and such Stubbornness, which is as Iniquity and Idolatry, because ye have rejected the Word of the Lord, 2 Sam. 15. 23. He will adjudge it to be an higher degree of Rebellion, and a worse sort of Stubbornness than that here spoken of; In that ye were not only contented to reject his Word, but ye did Imprison his Servant who came in the Message and Ministration thereof. But here ye may be apt to say, Why then thou shouldst have carried away thy Books again when thou wert bid so to do; and then perhaps this Confinement had not happened unto thee. But I did not dare neglect what the Lord commanded me, lest I should have been Disobedient to the Voice of God within me. And accordingly then I spake in as silent and friendly manner as one Man talketh to another, that I might deliver my Books in Person; but they would not admit me, nor suffer me to leave them any where in the House, but they turned me out of Doors. And as I was going out I did not cry nor lift up, nor cause my Voice to be heard in the House nor did I shew the least sign of Madnes nor Extravagancy in my Deportment; but only as I was just gone without the Doors, I drop'd them upon the Ground in a silent and peaceable manner there to remain. And this was all my troubling of the Court (according to their Phrase) for they call it so, though I did not speak one word of what was contained in my Books.

But here somewhat may be observed of the Work and Moving of God; for like as when the Lord looked unto the Host of the Egyptians, through the Pillar of Fire and of the Cloud, He troubled the Host of the Egyptians, Exod. 14. 24. And as is signified by what is written 1 Sam. 16. 5. The Elders of the Town trembled at his coming and said, *Canest thou Peaceable?* So at the coming of Christ (who was the Word, and the Word was God, John 1. 1) into the World, Herod the King heard these things, he was troubled and all Jerusalem with him, Mat. 2. 3. In like manner each Man's Satiation or Rumor or Report of the true Word of God doth cause a Motion or Trouble in the Hearts of the Inhabitants of the Earth; though they do only apprehend or guess some what; but they do not know distinctly what it is. So that, let not People think, as if any strange or new thing happened, That Richard Stafford coming with the Word of God and his Righteousness the outward Testimony whereof being Written and Printed, was the very same by Interpretation and his Real Intention, as if he spoke out every Sentence, Word and Syllable into their Ears; but he did not open his Lips, as to utter any thing audibly contained in it; Yet by doing so far only he did trouble (whom ye call) King William and Queen Mary, and all their Officers and Servants with them. But I do hereby tell them further, That this troubling is a short and little Earnest of a worse thing that shall befall them and that worse thing is *Furnace Ministry*.

Likewise the Fire at Kensington-House Nov. 1. 1691. was a Sign or Warning of what should come upon his or their own Heads; for as the Lord saith, *I will come near to you to judgment*, Mal. 3. 5. So in this Life God does not usually Punish, but he shews a Token that he will punish, or rather he doth only begin to punish. And so in whatever Affliction he doth lay upon Mind, Body or Estate, or if it be Sudden Temporal Death, the former seems to be Correction or Chastisement, which is interior or less than Punishment. And as for Temporal Death, in its worst Circumstances, That is only that which is the beginning of the

And so the Wrath of God, which did and doth yet hover over *Whitehall* and *Kensington-House*. This word was shewed to me in my Heart, even before that Fire also happened at *Whitehall* in the beginning of this Year. was lately a little kindled, and did break forth upon the latter place into devouring Fire. The former part of this Expulsion I should have proclaimed out aloud when I was at *Kensington-House*, but I neglected so to do, for fear, (the Lord Pardon thy Servant in this thing) but I did proclaim this word on the eighth of *November*, which was two days before the Fire happened there. And then I did through the Bars of the Prison I was in, utter it with a loud audible, distinct Voice, to the intent (whereof I did think at the very time) that it might be of greater Effect and Confirmation, and that it might be more ratified and recorded before God. And it was then answered in a still Voice to my Heart, that it would be so accordingly; for a Law is of greater Force and Energy when it is proclaimed; and so the word is more established, by its being spoken out. This Fire did not hurt the Person of the two chief Inhabitants of that House, nor (I suppose) singe the Hem of their Garment, for probably they did arise up and get away from it which is the common and ordinary way to do in such danger. But did it not terrifie and affect their Minds for the present time? Behold, in all this is to be discerned the Riches of his Goodness, and forbearance and long-suffering; and they are to know that the Goodness of God should lead them to Repentance.

But then according to the Doctrine of Dr *John Tillotson*, in case of Injuries or Wrong to the outward Estate of another, there can be no Repentance without Restitution; for in order to Repentance, it is necessary to undo the Fault as much as it can be; and if it were to do again, we would not do it. This he spake not of himself (as now he is) but it was before his late Apostacy or falling away, when he was only a Preacher of Gods Word, he did rightly deliver this from the very Nature of true Repentance; as any one may assuredly know that it is so, who understands what *Metanoia* signifies, which is the proper and right word in the Greek Language for it. And notwithstanding what the abovementioned Person may now flurt or speak outwardly with fair words, deceiving the Hearts of the Simple; or whatever strong Delusions he may mingle amongst those who are *Participes Criminis*, who would fain believe a Lye; *Facile creditur quod volumus*; yet he cannot now gain say the same, least he should, by speaking contrary to the Spirit of his own mind, and lo in the Prophets Phrase bely the Lord; if it may be supposed that there doth any thing of God now remain in him. I do not love to Quote Authors, because it is Parrot like to repeat anothers words, and we should apprehend Truth as Distinct from Men. But yet it was not altogether improper to cite him by Name, that the Poor Wretch (for so he is notwithstanding he is inclosed in his own Fat, and hath great Revenues without Right) may tremble and fear least he be condemned out of his own words; and he may be hereby put in mind to come to that thorough work of Repentance, to the Acknowledgment (which implies outward Confession and Declaration) of the Truth.

And seeing that the two Princes have chosen him to be their Instructor and Teacher, I shall here lay before them some other of his words to the following Purport. I do not deliver that abovementioned nor yet this *Libertine*, because I have not now his bound Book of Printed Sermons by me (out of which both these Sentences are taken) at this time; but there I have read so, and it is near to the following Sense and Meaning, viz. That people under the Judgments of God, are like Lead melted with Fire; but after they are gone and the other is removed, they do like this Metal return again to their former Hardness. In like manner, whatever secret Thoughts, Fears or Apprehensions did arise in the Heart of the two Princes, just as they had the first Knowledge thereof, or at that very time they did see their own House Burning, when perhaps their Heart was melted like Wax in the midst of their Bowels; if herein they would give Glory unto God, by speaking out and telling openly their Courtiers and Clergy (who might tell others the same) all the innermost Thoughts they had at that very time. But if they are Sullen and will not discover one of them, least by some of their thoughts then their Sin should somewhat appear, and they should hereby confess their own Shame: Hear ye, give Ear, be not Proud, for the Lord hath spoken thus in his Word; and he doth now command and require ye to give Glory unto the Lord God of *Israel*; and make Confession unto him, and tell us now what ye did think at that very time: Hide it not from us, give Glory unto the Lord your God, before he cause Darkness, and



before your Feet stumble upon the dark Mountains; if ye will not, this is Disobedience, and God shall nevertheless bring out and rehearse those innermost Thoughts, that they shall be made known whither ye now for a very little while choose, or whither ye do refuse. But now it is some while since over, ye have almost forgotten it, or ye do cease to be affected therewith; and ye are now again shut up and closed like the Lead or Wax afore spoken of. When this Judgment was just flaming before your Eyes, then ye could learn and understand Righteousness; but now the Fire is quenched, ye will not practice and do it. But after your Hardness and Impenitent Heart, ye Treasure up unto your selves Wrath against the day of Wrath and Revelation of the Righteous Judgment of God, who will render unto every Man according to his Deeds: Unto them that are Contentious and do not obey the Truth but obey Unrighteousness (as that is exactly your case and of those who side with ye) Indignation and Wrath, Tribulation and Anguish, upon every Soul of Man that doth Evil.

What ye call my Troubling of you, it is only to prevent all that; for it is not I, but the Word and Truth which appears forth through me; and your being troubled thereat, doth arise from the Multitude of thine Iniquity and the Great Hatred; for Sin when it is committed, doth leave Guilt behind. Now when the Sin comes to be Reproved and manifested, then also the Guilt is stirred up; and from hence doth arise Conviction, Shame, Anguish of Spirit (all which are very troublesome) and fearful Expectation of what all the present Trouble is but a little Earnest and Transient Forerunner of that Indignation and Wrath, Tribulation and Anguish, which shall for ever abide and remain upon your Immortal Spirits; which shall be in worse Pains than that of Dying, and yet they shall never Dye. Consider, It is good for ye now to be troubled, in order to the Saving of your Souls. And ye had better be warned of it, that ye may flee from the Wrath to come, than to be kept Ignorant, unmindful, or holden under strong Delusions unto your Dying Day, and so fall Eternally under it. These strong Delusions are sent unto those who receive not the Love of the Truth; and they are outwardly admitted by your Mealy-mouthed Priests; who do deliver in these smooth things and Deceits both in their ordinary Preaching, and Personal Conversation, to the Intent that they may Please and not Offend; and they call this Falseness and Perfidiousness to their Holy Ministry, Good Humour and Breeding. But as to speaking the things which become sound Doctrine, they are in the Language of the Spirit, Dumb Dogs; for so they are through Fear, Corruption and Sloth. And because of the Multitude of them who do neglect, and leave undone those things which they ought to do, I am Persecuted as one Singular; and am as a speckled Bird, *the Birds round about are against me*, Jer. 12. 9. and they do Chatter or put forth the Bill. And whereas I do, like another *John Baptist*, warn the People of this my Generation to flee from the Wrath to come; and I do mention the Law of God, which saith, that such and such things are not Lawful, that is, they are not consistent with, but contrary, or otherwise than such a Law Commands or Requires. But ye are more to be blamed, and ye are worthy of soarer Punishment who do offend this Law, than I am thought an Offender only for making mention of this Law; for I do according to what is commanded, Lev. 19. 17. Rebuke ye, and I would not suffer Sin upon you. But for this doing only, ye do put and shut me up in Prison; for which doing to me his Servant, God will answer ye again as to thrust ye down to the lowermost Hell.

For a common Swearer, Drunkard or Whore-monger, will receive a Reproof, and he will acknowledge his Fault and make excuses for it; but he will not strike him in the Face who shall give the Admonition. There doth indeed rise up a greater degree of Rancor, Malice and Hatred against him that Rebukes for the Sins of Fraud and Injustice. But when a whole Nation do despise and falsifie an Oath when they establish Iniquity by a Law; When by a pretended Law of their own making, they would make void God's Law, *Psa m 119. 126.* and his Fifth Commandment of none effect, *Mat. 15. 6.* by their sayings, Tradition and Practice; for as the Pharisees did of old, so do both our Rulers and Pharisees at this day, when the Nations would Reign only themselves and would not have God Reign over them, nor his Law and Word mentioned among them if it should contradict their doings and Actions. Then they do imprison, punish and put to death him who shall do it. But the very same Wickedness and Rebellion would also imprison, punish, put to death (if either was in their power) the Living Almighty and Eternal God. They would lift him off from his

Throne (which is established of old, *Psaln 93. 2.*) if they could reach up and do it, for the Floods have lifted up, that is, they do think; and lift up their Voice, that is, speak against God; yea, there is yet a third ascending step of Rebellion, they do lift up their Waves, that is, they act against God to the utmost of their power, as high and as far as they can reach. *The Lord is high is mightier than the noise of many Waters; yea, than the mighty Waves of the Sea. Plal. 93. 4.* He is above all the Thoughts, Words and Actions of Mortal and Rebellionary Creatures. And he is not as the Idols of the *Heathen* to be taken Captive, slain or thrown down. Nevertheless herein he doth prove the Wickedness and Rebellion of Men against him, for he sends his Servants into whom he intills his Truth and Goodness; and what is done against them he doth interpret and receive it as done immediately against himself. And so when he sent his only begotten Son into the World: who was the Word and the Word was God, yet they did slay him the Prince of Life. And as Christ said, *He that hateth me, hateth my Father also. John 15. 23.* so if such a thing may be supposed with Reverence, the same Wickedness that did slay his Christ, would (if possible) have killed God himself. And so for the Governors whom he hath set over us and calls his Anointed, the very same Rebellion that doth depose and remove the Government off from their Shoulders, because it is in Mens power so to do, would likewise pull down God from Heaven and remove the Government off from his Shoulders if that was in their power also: For in all these Cases the Murmurings and Speeches, the Actions and Doings are not against the Creature, but against the Lord, our Creator and our Governor our Law-giver and our King. Ye should quarrel not with me his Servant, but with him, because he hath given such Laws to Mankind; but indeed he is displeased with you, and will punish you for not Obeying, keeping and observing them, or will ye Arraign his Justice and Goodness in giving Laws to Mankind, to which are annexed such exceeding great Rewards and Penalties of Eternal Life and Death; and ye say that they are penned so dark, intricate and obscure, that ye know not when ye do observe them or not: But this is to utter Error against the Lord, *Ila. 32. 6.* which is naturally Consequent when your heart doth work Iniquity and practice Hypocisie; for all this hardness or doubtfulness doth only come to pass through the Perplexity and Confusion of Disobedience or Transgression. It is because ye do wickedly, and none of the wicked shall understand, but the wise shall understand, *ye. 12. 10.* whereas if ye would turn from your Iniquities, ye might understand his truth, *Dan. 9. 13.* which ye do not care, but ye are unwilling to do, and therefore like the Slothful and Wicked Servant to excuse your selves ye would think God to be unrighteous, or an hard Master, which he is neither, but ye are Perverse and Disobedient. *The Fool hath said in his heart there is no God, Psalm 14. 1.* But they which are corrupt and have done abominable Works, the Wicked, Disobedient and Hypocrite, do wish and desire that there was no God, and they would not have God Reign over them. In the Language of *Moses, David and Isaiah*, they are called *Rebels*: which is a very fit and proper term for them. So *Samuel* told *Saul* the King. That Rebellion is as the sin of *Witchcraft*, and *Stubbornness* is as *Iniquity and Idolatry*, *1 Sam. 15. 23.* and this is Rebellion against God, the very Sin of those called our Kings and Rulers at this day; And because these have also rejected the Word of the Lord, I pray God to fulfil the other part of the Sentence upon them, the Lord will reject and cast off the same Persons from being Kings or Rulers over us: for they that would have others do according to their Laws, Commands and Orders, themselves should also do according to the Laws, Precepts and Commandments of the most High God.

Here it is to be observed, that though God had rejected *Saul* from that day forward in which *Samuel* speak thus, yet he afterwards continued King over all *Israel* until he was slain in the Battel against the *Philistines*. In like manner, Those at this day may as yet remain upon the outward Throne, though they are disallowed of God; and it is his Mind and Purpose that they should not be settled and established here.

All this aforementioned is no Enthusiastic or strange Conceit, which may be tauntingly said to be proper for the Notions of *Berlehem Hospital*; But it brings out the very nature of Sin, that it may appear exceeding sinful, according as it is also expressed in the Books and Sermons of Sober and Understanding Divines. And hereby may be somewhat perceived of the Justice of God in inflicting an exceeding and Eternal Punishment for what is called light

But to return to our Subject and intended Matter, I did in that Letter superscribed to the E. of N. Chief Secretary of State, but within directed to the present King *William*, put him in mind, and also desire him, that I might be brought down before him to speak or read many more words unto him. And if he was fearful or apprehensive least I should do them any hurt, then let him order my Hands to be bound and my Feet to be put into Fetters. But as the Lord liveth, who gave to him and my self Life and Being, I would not so much as injure his outward Skin, the Hairs of his Head, neither would I touch the Skirt of his Clothing; For Truth breaks no Bones. it doth only trouble in order to the saving of the Soul. I suppose that this my Proposal and Desire, was either not made known unto him, or he would not consent unto it; knowing that if I did speak words into his Ears I should torment him before his time. For as the Devil said so unto Christ, who was the Word of God; so at this Day the Word of God hath the same and like effect upon the Hearts of the Disobedient, which are possessed with the Spirit of the Evil One, for this makes them Disobedient and Wicked, for the Word of God is quick and powerful, and sharper than a two edged Sword, piercing even to the dividing a sunder of Soul and Spirit, and is a discernor of the Thoughts and Intentions of the Heart: So that it will vex and torture the Man, or else actually bring him to Repentance. It hath constantly this Effect where it is truly and powerfully Preached (as that is seldom in these days) for it doth work an holy Violence upon Men and Women, as to cause them to give up their ill-gotten Goods. *Many also of them which used curious Arts, brought their Books together, and burnt them before all Men. So mightily grew the Word of God and prevailed, Acts 19 19, 20.* So as to them which use sinful, evil and indirect Arts in other things, where the *Word of God* is thoroughly made known unto such, and *Prevails* over their Consciences, it doth make them forsake all those sinful and wrong ways and means: And it works them into such a Condition, that they *come trembling to know what they must do to be saved.*

In like Manner where a common Person gets Riches and not by Right, the Spirit saith expressly, *He shall leave them in the midst of his days, and at his End shall be a Fool, Jer. 17 11.* That is in the midst of Possession and Enjoyment, He shall have no true comfort of them, and at last he shall lose Heaven. Now there is no Folly to be compared to the losing of Heaven, though it be for some hundreds or thousands of Pounds which then are Slipped away from him again, where a great Person (whom the corrupt World doth Respect, and hath in Admiration because of Advantage, but God will not excuse him who comes to great Revenues without Right, seems to be reaching out the Hand, and taking and grasping of it by Violence, when they should not do it, but yet they do it, *Because it is in the power of their hand, Micah 2. 1.* (I had a more lively Representation of this in my Mind, than I can now express it forth in words when I heard that the \* King had seized the Seven Bishops Revenues: So they oppress (or defraud) \* *Who is so because He is in Administration of the Regal Authority.* *Man and his House, even a Man and his Heritage, Micah 2. 2.)* And where it is done by a colour of Law and Authority; this indeed doth deceive the Ignorant, when wise and knowing Men do more abominate and loath it; much more will the All-wise God hate and proceed against it, *for the Lord is a God of knowledge, and by him Actions are weighed. 1 Sam. 2. 3.* And when they are weighed in the Balance of the Sanctuary, and considered out of the Book of the Lord, and also from the Nature and last end of things, with that abundant Reasoning which arises and flows from these several Topicks: All this will make it plain and evidently appear to the Heart of Man, that *Better is a little with Righteousness, than great Revenues without Right:* So that the Man will choose it accordingly; for by so doing He will be more Happy now and hereafter.

After the very same manner you may conceive of that which is called Government or Authority without Right; it is not properly Government: but Usurpation, when another takes that upon him which doth not belong or appertain to him, and then He doth lift up himself above the Congregation of the Lord, Numbers 16. 3. above his Brethren and Fellow Creatures And so even a Lawful Governour may Usurp, when He takes too much upon him. v. 7. for both these kinds of Usurpation we learn from this two fold Saying of Korah and his rebellious Accomplices, had that been true which they falsely object unto Moses. So again, this

properly stiled Power or Publick Force; which is kept up by the Administration and Exercise thereof; and it *Grows stronger and stronger* where it doth Oppress and Crush, and it be sure to prevail. But if it be once contradicted with true Assertions, and this is made known and stands its Ground, then it is foiled (several whereof make a Fall) and it grows weaker and weaker, and successive Acts hereof will *so wound it*: by the Words of Gods Truth and Righteousness, that it shall not be able to rise but fall under our feet, Psal. 18. 38. But where this Power and Force doth keep the upper hand, and things are so done, whereof no better Reason can well be given, but only because they actually are, and can so be done, this may be fitly resembled to a *company of Robbers or armed Men*. (And so where we read of an Army going into another's Country to gather Contributions, it is in Truth a great Robbery, and a multitude of Men that do *Steal*; which is against the expresse Command of God; but so far doth Transgression prevail and reign over the Face of the whole Earth, that the Relation thereof is made publick and it seems allowable, of good Report and honorable Achievement,) who can take away what they will from weak and defenceless Creatures. This the first do by Force and Compulsion which they must yield unto, least further they be made Captives, Slaves or Prisoners, and so be girt or killed. Now because this State and kind of Acting is not loved or approved by the Reason of Mankind, therefore to impose upon and delude that there are chosen out the more knowing Men (who are acted by Reward, for this is somewhat more than Hire) and these do lay aside the Habiliments of War and Force, and they do Act things in a way of Law and Judiciary Proceeding Here again like Ambitious Absalom, in Matters that are Good and Right, in a private Cause between Man and Man, wherein the Publick (for to they call themselves by reason of their Multitude) is nothing interested or concerned, they will indeed do true Justice; for hereby they do the more cover and get Reputation for their unjust and unlawful Deeds; and so they gloss and smooth the thing over by some plausible Saying or Expressions, which though they are not true, yet they are *Verisimilia*, they have a likeness to Truth; and so (like bitter Gilded Pills) are swallowed down whole for Truth by the Ignorant and Credulous Multitude, whose Nature is, greedily and hastily to catch in and receive the thing. The Multitude hath been fitly termed *Bellua Multorum Capium*, and it is of that kind of Beasts which doth neither chew the Cud nor divide the Hoof; for they neither consider thoroughly the Nature of things, nor do they put a difference between Good and Evil, Truth and Falshood, Right and Wrong. And so it here comes to pass, that the Simple believeth every Word, when a Man of understanding searcheth out the Matter. And if he be a Good Man also, he doth conceive the more Zeal and Indignation against it, as the more Sin and Evil is wrapped up interwoven and cunningly conceals therein As much as God doth exceed the Goodness, Knowledge and Wisdom of the Creature, which is more than the whole Ocean to a single drop of Water; so he hath a proportionable Displeasure against Secret Sins and Iniquities: Which as he doth now see in the light of his Countenance, Psal. 90. 8. So in his appointed time He will manifest the Counsels of the Heart, and bring out the hidden things of Dishonesty, and the most close Acts of Hypocrisie; and then they shall have Punishment accordingly.

But this Punishment is not presently executed; for, who hath ever felt it? And who doth understand what it is? Yet there are Terrors and Remorses of Conscience, and a fearful Expectation of worse things to come, all which are in deed sensible. We do believe that which is revealed, and when a Conviction (which implies a knowledge of these things, and an Assent of the Mind that it is so) is wrought, then the Word of God hath its due Effect. Who knoweth the Power of thine Anger, even according to thy Fear so is thy Wrath, Psal. 90. 11. People do harden and shut themselves up against the Sense thereof; but when it shall once enter within them, when the Powers of the World come shall break into their Minds (which the Devil hinders as much as he can) all this will make them afraid, and enforce them to do any thing to be reconciled with an Angry and Displeased God. And so because that Wrath which hovers over the dwelling place of the Unrighteous, yea, over the very Head and Sculp of those who go on still in their Transgressions, Psal. 68. 11. is not altogether so visible as a drawn Sword or bent bow pointed at them (which also do no hurt at present, until it is laid on or discharged) and so is God prepared for Punishment, which he can as easily inflict as we can crush a Moth; for he takes away their Breath and they die, and then his Sentence is executed upon the Evil Doers. And therefore it may be observed throughout the whole Scripture, the Punishment of God is spoken of in the future, He will or shall punish nevertheless because his Wrath is not seen, it is not sensible even to the Children and Possels of Wrath: Still it is real and intelligible, that is, to be understood, as they shall know and feel upon a dying Bed, when all the Methods of hardening do fail, then it is sensible and perceived from within. Then Conscience doth accuse of Sin, and foretew of Tor-

ment to come. Now it would do the same in the midst of Health and Life as upon a Death-bed; but heretofore Stupetations, Delusions and Hindrances were sought after which fail at the last time; and also they approach nearer unto God, so that they dare not quench his Spirit as in times past. Then they would not receive God and the Truth of his Word into their Knowledge; but what they did apprehend of God, was in a general and confused way; and what they did know concerning his Word, that was a *wresting of the Scriptures to their own Destruction*; Or rather like the Jews and Rulers of old, *Acts 13.27. Because they know not God, nor the Voice of his Word read every Sabbath and Week-day.* They have by sinning against God fulfilled his Word to their own Condemnation. But if his *Wrath* did once enter within the vail of their Heart (which *Vail* is made up of Sin and Ignorance) then is that also fulfilled, *By thy Wrath we are troubled, Ps. 50.7.* even at the Manifestation and Revelation thereof, so that they would not be at Rest and Quiet until they did cease from that Unrighteousness to which this Wrath is annexed. And what Knowledge thereof God hath been pleased to show unto me his Servant, if I had been or might yet be suffered to speak and declare it audibly, distinctly and deliberately before and unto him, it would turn the Governour to the *Faith* and Belief thereof, which would work so far, that he would actually and indeed come to Repentance and Reformation. By the *Words of Gods Truth* I should actually persuade him to give up that Kingdom (which contains Riches, Honor and Power) unto him whose Right it is; which he unduly took away by Force, Subtlety, Wrong and Falshood.

But here again the *Pride of Heart* doth struggle, That it would not be for his Honour and Credit to be so easily persuaded out of Three Kingdoms (one whereof he got by the *Sword*) by a Cripple, Beggar, Mad Person, a strange look'd Fellow (whose *Visage is marred more than other Men*) and in a word, by him who hath undergone almost all the Indecencies and Shame that are incidental to Humane Nature, Whereas it is not I, but the *Grace and Truth of God which appear forth through me*, which is able, and also will (if trial be but once had) do all this here spoken of. And how know we, but in very deed for this cause hath God raised him up for to show in him the Power of his *Word and Truth*, which can and also will bring this *Stranger down*, *Isa. 25.5. & 26.5.* from that State (into which he is as yet exalted) into that Station he was in before; and that the *Name of God may be declared throughout all Europe*, and that his *Truth* may be manifested and cleared throughout all the *Reformed Churches thereof*, as it hath been delivered, and all along asserted by me his unworthy Instrument. The Devil did at first tempt him to this Sin and Transgression, by promising him more Happiness, Good and Pleasure, but now having had experience of it, *He is wearied in the greatness of his way*, and he knows and is sensible that he did before live as Happily as now, and that all his Devices which he hath brought to pass, are not worth the exposing himself to so much Sin and Danger as he hath done; and he would as easily give it all up for the real Contentment he doth find it to yield. But then the same Tempter doth continue him still in the same Sin and Transgression by such and such Thoughts or Devices. Pleasure and Pain are the Hinge upon which all our Actions turn; and as with Desire of the first he was led into this Transgression, so he being now filled, surfeited and wearied with that, his Soul is now become Reflex; Yet he is afraid to *cease, turn from, and to put away the Evil of his doings*, for fear of Pain and Inconvenience, as of Temporal Death or Disgrace: Which last seems to be somewhat the more, because of the *Prosperity of his Arms*, and he hath such a vast Multitude of People of all Ranks and Degrees of his side. Which again is the more increased by reason of such an one his Opposite; whom, if the People have not altogether hated without a cause, yet sure I am, *They have cast Iniquity upon him, and in Wrath they have hated him*, more than there is Truth and real cause for. There are many like Thoughts in the Heart of the Present Governour, whereunto I or the Reader may give a satisfactory Answer as they do arise.

But as for his being afraid lest his Father-in-Law should put him to Death for Rebellion and Treason, I myself have proposed that way in *Page 12.* of my Reprinted Book, Entituled, *Things Plain and Weighty*, &c. That our Rightful King be Restored and admitted upon these Terms, That the most General Act of Oblivion and Indemnity might pass, without any Exception to any manner of Person whatsoever, and not so much as *One Man be put to Death*; and I myself (by reason of whose publishing of Truth he doth the more fear) will therefore stand Hostage or *Guaranty* for him, or his Friends, to answer *Body for Body, Life for Life, Member for Member*, so to procure and effect it, that there shall not be the least harm done to his outward Person. But only he shall be in *Stato Quo*, with all the Advantages he was in before, his Debts and the Charge of his Expedition paid; either to return into *Holland*, or to live at *Kensington*, and none shall molest or hurt him.

Indeed this thing of Temporal Death is very Terrible unto a Man that hath led a sinful Life, to fall by a violent and shameful way, and then to appear before God, unto whom he must give account for all the Actions of his past Life; and then to have a final irreverible Sentence pass upon him of eternal Blessing or Condemnation. So that Men had rather (though it is with the Addition of more Sin and Guilt, go on towards the day until they come to die, or descend into Battel and Perish, not considering that then also there must be the same, yea, and worse account to be given, by reason of more Sin committed, and longer Impenitency; which is *Treasuring up Wrath against the day of Wrath*, and involving themselves into more Stripes and greater Misery: For if it should be so as here furnished, it is better to truly and unfeignedly Repent of Sin, and venture the Temporal Danger here supposed, than to live longer only to disobey and provoke God the more.

But thou (who art as yet called King *William*) shalt be as much assured and ascertained, as that thou now Livest and Breathest, that thy most full Pardon shall be had. And if thou dost further doubt thereof



thereof, to make things as sure as possible, thou mayest, with the Forces under thy Command, remove into *Holland*, or into some distant Parts of this Island, until thou hast his Word ratified into a Law, that all things shall be done according to thy reasonable Desire, and agreeable to this Great Time which is now drawing on, *Of the Reconciliation of all Things*; for *Like Prince like People*, this is what hinders them also from returning to their *Due Allegiance unto their Rightful King*. They have acted so many things against him, that they are afraid, if he should be again instated and put into the Actual Administration of the *Regal Power, Office and Authority*, that he would be Revenged on them, and proceed to Punishment which may extend to Life, Member or Estate; but none of them shall suffer in the least: and they are Adversaries to the King who Dictate otherwise) which thing must be included as a great, necessary and essential Term of his *Restoration*; and this must be made as sure, firm and ratified unto them, as any thing in the World can be.

Nay, it shall be made much more sure than now it is, that they shall not lose their Lives and Estates in opposing a Powerful Foreign Enemy, whom they have made to be their *Enemy*, and they have provoked and drawn him in upon themselves. If they will now (before the more severe Decree come forth) yield unto and accept of these Terms of Mercy and Reconciliation, it shall be made more certain unto them that they shall be every one forgiven for whatever they have done in this Matter; then now they have false reason to think that *they shall escape by Iniquity*; that is, by making the Government (as they call it) as secure and strong as ever they can, by Imprisoning, Oppressing and Cruelling of all its *Enemies*; of whom many are *Friends to God* by being Zealous for his Law and for its Superiority over all their Ordinances and Constitutions; and also they do whatever God and Christ hath commanded. But here it comes to pass, that as the *Friendship of the World is Enmity to God*; so here whom God vouchsafes to call his *Friends*, the Corrupt World doth term its *Enemies*. But the Lord will enter into Judgment with the *Antients of the People, and with the Princes thereof* (and he doth at this day speak the same unto England) *What mean ye that ye beat my People to pieces, saith the Lord God of Hosts, Isa. 3. 14, 15.* they are your Fellow-Creatures; but notwithstanding God faith so in his Word, ye go on and continue nevertheless to do it: Which being contrary to his revealed Will, it doth thus become Sin and Transgression unto you, and it draws on more Displeasure of God upon your selves.

That Question, *Shall they escape by Iniquity*, Psal. 56. 7. implies a certain Negative, that they shall not escape, as may be yet more understood from what is afterwards said and implied, *In thine anger cast down the People O God.* They do day by day die severally in their Sin, Trespas, Iniquity and Transgression. And besides, it is imported that God will do according to his Method and working of Old; whereof he doth not speak Plainly, but he doth sufficiently intimate it elsewhere in his Word, how that he will by some sudden unexpected Stroke, bring down and scatter all these *Workers of Iniquity*; and all their Iniquity which they have been so long setting up and endeavoring to establish, shall fall to the Ground and come to nothing. There must be some mean time that their *Iniquities may be full and ripe*: As also this mean, while the longer it is, it will the more prove the Faith, Patience and waiting of his Servants: *For the Workers of Iniquity shall soon be cut down like the Grass, and wither as the green Herb, for evil doers shall be cut off, for yet a little while, and the Wicked shall not be, yea, thou shalt diligently consider his place, and it shall not be*, Psal. 37. 2, 3.

I remember that some few Years since, when I testified to my *Fathers House*, against some particular Sins and Transgressions they did then live in the Practice of, that immediately after I had done so, he or they did conceive a greater Degree of Enmity and Hatred (which they did vent forth in Reproach against me) and a day or two afterwards they would more eagerly do the same whereof I did admonish and reprove them. But in longer process of time I did observe he did quite leave it off, and he came off by little and hidden Degrees, not to be outwardly perceived, that it should seem, and perhaps as he would give out (by reason of the *Pride of Life* remaining) that it should not be the effect of my Preaching and or Persuasion (as they did tauntingly object, when neither then nor now did I speak any thing of my self but from Gods Word only) but some other Cause or Reason; whereas God will more particularly rehearse it, how they did at length refrain for fear they should come to that *place of Torment* I did warn them of. This Relation may seem somewhat trivial, but as God was pleased then to bless my Ministry, so he doth now give me the same hope, that in this great matter I am now engaged in, of being called out from converting a single Family or Parish, to seek and endeavor to turn a whole Nation from Iniquity unto Righteousness: And I now contending earnestly that Gods Laws should have the Superiority over theirs, and take place before them, though now by the Force and Assemblies of Violent Men, they have cast me these four times into Prison; yet I trust still (though perhaps they may come over by the like Method) that *God will deliver me from the Strivings of the People*, and that this Nation will yet obey the *Voice of the Word of God*, in Testimony whereof I have hazarded my Life: And now this last time they detaining me in Prison longer than ever they did yet, this doth open unto me another glimpse of Light to my former Assurance, that this thing will be more certainly effected, according as I have spoken and exhorted from the Mighty and Powerful Word of God. And that I shall not all along, as to my self, bring forth for trouble, and only to leave our Rulers without Excuse and to aggravate their Sin. But He that Less hitherto, shall be at last taken out of the way. And they will be brought to hearken unto, and comply with those Laws of their God, which I have set before them; and then both the inward Enmity and outward Persecution against me will be also done away; and perhaps this last will not utterly cease, until the other

other be fully accomplished. *Even so God grant it. Amen. I will cry unto God most High, unto God that performeth all things for me, Psalm 57. 2. The Lord will perfect that which concerneth me: Thy Mercy, O Lord, endureth for ever: Forsake not the Work of thine own hands, Psalm 138. 8.*

But as to the Men of this World, it is a sad and miserable thing, when they are once dipt, involved, yea, and plunged all over into Sin; they are as it were in a Labyrinth or Maze, from which they know not how to get out; they are intangled in the *Wilderness*, and though the Thorns do scratch and tear and are very troublesome, yet they prick farther and clasp more about; just such is the Condition of *Silly People laden with Sins*. This Epithet is fully added, for unless they had been *Foolish and Deceiv'd*, they had never been *laden with Sins*; for so foolishly ugly and hateful is *Sin*, that when it is represented according to its real Nature, the Words and Discourse (which like a Picture to the Bodily Senses, so this shews it unto the Eyes of the Understanding) do all seem Foolish Ugly and Hateful, *For he flattereth himself in his own Eyes, until his Iniquity is found to be hateful, Psalm 36. 2.* But if you come either to the several Persons who commit the same, or to the *sinful Nation, a People laden with Iniquity, a Seed of evil doers, Children that are Corrupters; They have forsaken the Lord; They have provoked the Holy one of Israel to Anger; They are gone away backwards, Isa. 1. 4.* (all this is *England* at this day) and exhort them to come over again unto God, and to turn from *Iniquity* unto *Righteousness*, endeavour to bring them into Subjection unto his whole Land, and to do all things exactly according to the Pattern shew'd in his Word. If thou dost once begin to do all this, *Briers and Thorns* will be with thee, and thou wilt dwell among *Scorpions, Ezek. 2. 6.* which will hinder and prick and hurt; for the two last Qualities, it is like falling among a Nest of Wasps, for besides the Mischief and Hurt they will do, there is such a Buzzing of these two-footed Worms, they keep such a Humming and noise with their Words, with their several Sayings (which is but a *Contradiction of Sinners*) that it is all but a confused Imagination or deceitful Falseness, without one Sentence of clear Reason or manifest certain Truth. Sin doth spread like a Leap-frog, and it doth corrupt the Understanding after it hath prevailed over the Will. But when the Will hath committed the Sin, then Conscience doth begin to accuse thereof, and there do arise so many Fears, that the Sinner becomes like one walking upon brittle Ice, who is afraid at every step, so he Trembles and knows not what to do; for *Fear is the betraying of those Succors which Reason offers*. It making the Poor Man even to suspect and also to refrain from that which indeed would shew him the only Good, True and Right way for his Safety and Preservation.

As for that *Great Multitude* wherein Man is apt to place so great Confidence, and to rely so much on, indeed it is somewhat where Force is to be confronted unto Force, though many times in Battle the greater Number do not get the Victory. But what signifies his *Multitude*, where not so much as one Man shall lift up his Hand against him. *Ido here from the Word of God forbid all People, under the Peril of Damnation* (which will be to all those who obey not the Gospel) *never to lift up a hand, much less to bear Arms or raise Tumults against the Present Governour*, though he hath now taken upon him to Rule this Nation before the time it did appertain to him; for no other Contention or Strife ought to be amongst the Creatures of God, and in a Christian Country, but in Words only, see 2 Sam. 19. 43. for that should govern the World, and sway and determine the Actions of Men, which is most agreeable to the Word of God and the very Truth of Things. But then the Present Possessor hath the most to talk for him, even eleven Parts in twelve of the People of this Nation. What signifies that? for five Men who speak words with Knowledge and Understanding, will avail more than ten thousand of the Ignorant Multitude, for these like the gaggling of Geese, or chirping of Birds, speak what they have received one from another, and what themselves do not thoroughly understand; or they speak forth Falseness or Folly, which hath an outward shew of Wisdom and Truth, but in reality it is neither; or they get their Livelihood, or some Addition to it, by saying after such a manner, and so they are Biased and Corrupt. As likewise they do so speak and do, if they have any Place of Honor or Credit, whereby they have the more Respect from their Fellow-Creatures, and are called of Men *Worshipful*, or they speak after such a manner because they hear the most do so; or to be freed from that Oppression and Persecution whereby a Man is made an Offender for a word; for indeed it is more for the Ease and Safety of the Flesh to go in the way of the Multitude, and to do and to walk according to the course of this World; but only, *This is not the Right way to Heaven.*

But I would ask the King that now is in Possession, (whose Heart is lifted up with that vast Multitude which is for him, and he is apt to fancy Security unto himself in them; whereas he is floated up with Imaginations only, if he doth repose in them a real and certain Safety) can any of them severally, or all put together, Preserve his Breath from going forth, or hold in one Moment longer, after the appointed time, his Spirit from flying out into that place where no Respect is had to what is so highly valued and esteemed here. Let them pretend what they will to venture their Lives and Fortunes for him, to fight up to the Ankles and Ears in Blood and Wounds; yet, *None of them can, by any means, Redeem his Brother, nor give to God a Ransom for him; for the Redemption of their Soul is Precious, and it costeth for ever, Psalm 49. 7. 8.*

The Reasons why People fight for others are these following: Either because hereby they get their Livelihood, or out of a Mistaken Apprehension of Duty or Honour; or they are forced and constrained so to do: But when all these are taken away, and the pretended Cause, Right or Title, is found to be *wrong*; then also the Fighting People do slide from him, and each Man desires to be excused.

If the Reader does think this to be a bare Supposition of mine own, yet he may also perceive it is some Truth intermingled with it; but I am certain that is *nothing but the Truth* which I am going to alledge and infer. Put the case that the *ungodly and deceitful Man* (for such he is who doth not obey the Law of God, but he doth cover his *unlawful Deeds* with the Cloak of Hypocrisie) *not stand in the Judgement*, Psalm 1. 5. But if he should be condemned there, and receive the sentence, *Depart ye Cursed into Everlasting Misery*. Is there now one Man among all his Loving Subjects who were so extraordinarily Zealous for King William) that will step out and offer unto God to change his Soul for him, that his Soul should be in the others stead, to undergo all that endless, let and remediless Torment for him: Speak now all ye *Princes, Governours, Captains, Judges, Lawyers, Counsellors, Justices of Peace, Constables, Bishops, Priests, Chaplains, Officers and Servants*, all ye *Friends* to the Present Government (who now are so called, and would be so thought) which will all do this for him? Let him stand forth and answer. I suppose here that every Man will be his Peace; or if any should speak out hastily and boldly, will he yet be as good as his word? or will he have God take him at his word? I trow, there is not any to be found who will *serve King William thus far*; Or if there should, yet God will not accept it. *None of them can by any means ransom his Brother, nor give to God a Ransom for him*. And that it is possible for a King to be Damned, is as sure as Scripture is true, *For Tophet is ordained of old; yea, for the King it is prepared*, Isa. 30. 33. and so may read Rev. 6. 15. what is written concerning the *Kings of the Earth, and the Great Men, and the Rich Men, and the Mighty Men*.

By the like *Words of Truth* (if it would not be too tedious) I could answer that Objection of Shame, Disgrace or Contempt, which as yet do hinder the Governour from coming to Repentance and Reformation, only by bringing out the true Nature of things. That the *Shame* is rather in consideration therein, than in *ceasing to do Evil*; and it is Brutish to refuse it, but it is most Reasonable to leave it do well, and here it is all according to the true Proverb, *Better late than never*. It is better liable unto a small and short Shame at present (if it should be so) than to go on in thy own way, by Devices till thy Body drops into the Dust, out of which thou shalt *awake and rise up to everlasting Shame and Contempt*; one of these two thou must and shalt endure. But I do again testify, That it is better to be sensible of a little Trouble and Vexation of Mind

\* Concerning which, see my (which will also at this present time bring forth \* *Peace and Comfort* Book of Happiness, P. 166. *meat of Soul*) than to groan under the *Worm which shall never die*.

Whatever other Thoughts do arise in thy Mind, there be sure to let Knowledge and Reason have perfect Work, as to conceive and apprehend the thing thoroughly and wholly, and then thou shalt have an Answer which will be Satisfactory even to thine Immortal and Restless Spirit. This will give thee *certainty and Assurance* for ever. Do but make known the *Thoughts that trouble and terrify thee* and God may either by me or some other of his Servants, shew thee a way, or lay *Words* before thee how thou mayest be Comforted, Delivered and Saved both Temporally and Eternally.

Wherefore, O thou that art called KING, let my Counsel which I give not of my self, but the Word and Law of God faith and commands the same) be acceptable unto thee, and *break off thy Sin, Righteousness, and thine Iniquities by making Reparation to thy Poor Father-in-Law*. In the public Gazette about four or five Months ago, there was an Example of one who did *Resign up the Crown* ment: As this shews that it is possible, so let what is aforesaid make thee Inclenable; yea, and shall do the like unto him whose Right it is, *if it may be a lengthening of thy Tranquility*, Dan. 4. 27. (according to the Marginal Reading) an Healing of thine Error. I do assure thee, in the Name of God, and from the Truth of his Revealed Word, That if thou wilt indeed obey, and go according to all the Commandments and Directions thereof, that it will most certainly be a lengthening of thy Tranquility, and an Healing of thine Error: But then thou must hearken unto and comply with the same Word speaking on this wise, *Turn you, Turn you, and then Iniquity shall not be your Ruin*.

*Obeys, and thy Soul shall live:  
Do well, and thou shalt Fare well.*

There is no Man (which I know of) who doth more earnestly and unfeignedly desire the *Grace and Salvation of Mankind* than my self; yet only towards the Accomplishing of this Great End have written and suffered so much: But if they do still from time to time *Despise* and are *Stubborn* if they do *continually provoke God* and transgress his Law (as the manner of some is to do it, tho' the nearer they come to appear before him) then indeed my Compassion doth begin to wear off; for then it is coming towards that, *The Righteous shall rejoice when he seeth the Vengeance*, Psalm 58. 10. for I know and assuredly believe, and do thereby give warning, that God, who is Holy and True, will Judge all the Inhabitants of the Earth; And He will *punish the world for their Evil, and the wicked for their Iniquity*.

*To God only wise be Glory, through Jesus Christ for ever, Amen.*

All the aforementioned Words were written by me Richard Stafford Prisoner in Beth-lehem Hospital, and finished on Decem. 11 1691. but Printed on January 7. 1692.

F I N I S.



The *Mystery of Iniquity* somewhat laid open: In a Letter to the Present Governour; wherein is also contained an History and Recital and Proposal of Sundry *Things* to be made known and remembred, and to be done accordingly.

In that Letter which I carried to thine House at *Kensington* on *November 3. 1691.* which was there burnt (as near as I can remember) the words contained therein was to this following Effect, *viz.*

**T**HAT I having published my Book, Entituled, *Things Plain and Weighy, &c.* There was an observable Marginal Note in Page 12. That God would remove the Government off from thy Shoulders, and yet not hurt thy Person: It was my Duty to make this known unto you as soon as ever this was printed and published; which was before thy last Expedition into *Flanders.* But I neglected to do it then for fear thou shouldest Imprison me, which now thou hast done. Yet I was again troubled at this my neglect, least thou going into the Wars, it should happen otherwise with thee than I had there written, and so the things which belong to thy Peace had been passed away and gone from thee for all Eternity: Which was very likely to have come to pass, when thou satelt under a Tree, and soon after thou wast arose from thence a Cannon bullet did strike the very place whereon thou satelt; if the publick *Gazette* be true that relates it after this manner. Herein thou lovest thine Enemies and hatest thy Friends; for thou hast declared this day in Imprisoning me (who do really and unfeignedly desire thy Temporal Preservation, and \* that thou mayest live out all those days which God hath appointed to the Life of Man upon Earth; and therefore I would admonish thee to cease from and not venture thy self, nor send others into these dangerous Wars) for I do perceive, according to the Mind that then and now thou art in, if according to the Dictates and Intimations of thy Foolish Flatterers and Admirers. Thou hadst descended into Battel and perished there, they would cry it up for Brave and Honourable; and the Thoughts of this vain Glory and Praise doth please thee well and spur thee on; though if it had so happened, thy mind would have been changed for all Eternity; for thy Soul would still remember, and remain full of Indignation and Wrath. Tribulation and Anguish, for what thou soughtest to be commended here on this Earth. But now I do well come and congratulate thy (ie coming here again into *Eng* and: And I do Pray and Hope that it will be exactly so done with thee according to that Word which God shewed unto me upon one of your appointed publick days of Fasting and Humiliation (which I did then observe, not for the Reasons mentioned in thy Proclamation for it, but for the Sins and Hypocrisie of this People, and that I might seek and Pray for their Good.) This same Word which then sprung up in my Heart, and remained within me for several Months (the Lord pardon my sinful Fear and Distrust, in hiding within my Heart and concealing this Truth *Psal* 40. 10. so long, for this ought not so to have been) I did at length write it down and publish it to the Great Congregation, for so it would be, if now all were gathered together who have read or heard of this Word. And I came on *November 3. last* put, to thy dwelling place at *Kensington*, for to signify and make known this (with many other things) unto thee. But instead of thy receiving and observing the Law and Word of God, thy servants did burn that Book wherein it was written, and they did Imprison me for some little time in a place where they keep Coals. This was somewhat like *Jehoiakim* and *Jehudi* in the days of Old, But what came upon him for so doing? Therefore teach us the Lord of *Jehoiakim King of Judah, He shall have none to sit upon the Throne of David, and his dead Body*

\* See my printed Letter directed to thee at the Hague.

upon the Inhabitants of Jerusalem, and upon the Men of Judah, all the Evil that I pronounced against them, but they hearkened not. Jer. 36. 30, 31. Now what thy Servants (O thou that art called King *William*) do by thy Command or Approbation, God interprets it to be thine own Act. And here the former words are visibly true of thee. thou shalt have none (that is, Issue of thy Body) to sit upon the Throne of thy Father in Law. As the Lord liveth, and as sure as now thou livest, thy day shall come to dye; And though thy dead Body should be interred in the Royal Chappel at *Westminster Abbey* among the Ancient Kings of this Nation, yet things may so alter and turn, that it may be taken up again, and be removed or exposed to Shame. But most certainly it shall rise up at the last day, and then it may be thrown into devouring Fire and everlasting Burnings, and it may become subject unto Gnashing of Teeth; which is ten thousand times worse than to be cast out in the day to the Heat, and in the night to the Frost.

According to the Proverb. *It must be very bad to be worse than a Turk*; But I tell thee Truly and Plainly, that the Turks shall rise up in Judgment against thee, and condemn thee; for they out of Reverence to the Great God of Heaven and Earth, will take up any Paper wherein but so much as the Name of God is written, and lay it up very carefully, and they will not put it to any common or indecent use: So far are they from tearing it, or throwing it upon the Ground, or burning it; for the Sin or Provocation there, seems to be of the same nature; as that is of set purpose to cut, deface or burn the King's Picture; which is esteemed as a great Affront unto him. In like manner, to do so unto his Truth (which though clothed and expressed in a dead Letter, it doth bear the Image and Superscription of him that is Invisible) is a most heinous Offence, such as words cannot well express the utmost Aggravation thereof. God will answer that Man or Woman in a like Punishment; for the same Word which goes forth from him, will be a consuming Fire to devour its Adversaries. He shall speak and it shall be done accordingly; He shall give forth the Sentence, by virtue whereof they shall go to Hell: So that the same manner as a Man sinned, by the same he shall be punished. God will punish thee and thy Servants (He will bring them out by their Names and by their Persons whosoever they be) for this their *Iniquity*; and he will bring upon you and upon the Inhabitants of *England*, all the Evils which He pronounced against Ye, but ye hearkened not. It is so in the Mind and Purpose of God before it is made known upon Earth; and so it remains notwithstanding they should forget or lose the knowledge thereof. And it shall be done with thy self and People, and the Officers under thee, according to the real Significations, and true Meaning of those words which God hath published by me his Servant. And though ye have burnt that Book, yet I have by me more Copies of the same Book; one whereof for thy own reading and perusal, thou mayest have whensoever thou wilt: And besides what is there printed, God doth keep the same in my Memory, and I am ready to write again according to the same words which I wrote down there; and now ye have given occasion to add many like words.

As particularly I did shew some of them (the last Month) in a letter to the Earl of *Nor-ingham*, which I suppose either came not to his hands, or he despised or concealed it. So that if I would Honour thee in the sight of thy People, and only signify the same in a written Copy, this will not answer the End, for I would have it made known unto thee. So that I am forced to publish even some more trivial Matters, which do not deserve to be made publick. But I am willing that several Copies should go out, if perhaps one may come unto thee or to thy hearing thereof. And also when it is printed, thou canst more easily read it, than my hand-writing, which is bad and difficult.

But then further, it is agreeable to the Method and Will of God, that what Sin or Evil his Creature doth secretly, He will both reprove and punish before all *Israel*, and before the *Sun*, 2 Sam. 12. 12. Nothing is secret but that it should be made manifest; and nothing is hidden but that it should come abroad. So that even for secret, private and hidden Sins, open Reproof is proper. that others may fear, and take heed of the like things. But much more for the things thou dost openly, the same may in like manner be reprov'd from the Word of the All seeing God (notwithstanding He now keeps silence) and set in



(as I was before shewed that I should not) then the Lord directed me to leave them however some way or other; for that would turn for a Witness against you. Which also ye are sensible and apprehensible of. And therefore perhaps that was one reason why ye did act this kind of Revenge and Spite against me, as to send me rather unto a worse place than that of Dragons to be covered with the shadow of Death; but this is among the Ravings of Distracted Persons, which hath some Representation of Hell, and the Howlings of Damned Spirits. But ye did not know, or at least not thoroughly consider, that this will make it turn for a yet greater Witness and Testimony against your selves. So that to excuse the Sin hereof, ye will one day wish that the Lord would impute Madnes to you; for as the Wise Man saith, *The Heart of the Sons of Men is full of evil, and Madnes is in their Hearts while they live, and after that they go to the dead*, Eccles. 9. 3. So the more Wise and discerning of them, would be glad if the Lord would reckon their former Sin and Evil as Madnes, so that they might either escape, or have their Punishment mitigated after Death. But the All-wise and All-knowing is not as Man that He should be deceived: He will minister true Judgment unto the People in Uprightness. And He will impute this Act of yours not as Madnes but as Malice: Yea to be Rebellion as the Sin of Witchcraft, and such Stubbornness, which is as Iniquity and Idolatry, because ye have rejected the Word of the Lord, 2 Sam. 15. 23. He will adjudge it to be an higher degree of Rebellion, and a worse sort of Stubbornness than that here spoken of; In that ye were not only contented to reject his Word, but ye did Imprison his Servant who came in the Message and Ministration thereof. But here ye may be apt to say, Why then thou shouldst have carried away thy Books again when thou wert bid so to do: and then perhaps this Confinement had not happened unto thee. But I did not dare neglect what the Lord commanded me, lest I should have been Disobedient to the Voice of God within me. And accordingly then I spake in as silent and friendly manner as one Man talketh to another, that I might deliver my Books in Person; but they would not admit me, nor suffer me to leave them any where in the House, but they turned me out of Doors. And as I was going out, I did not cry nor lift up, nor cause my Voice to be heard in the House, nor did I shew the least sign of Madnes nor Extravagancy in my Deportment; but only as I was just gone without the Doors, I drop'd them upon the Ground in a silent and peaceable manner there to remain. And this was all my troubling of the Court (according to their Phrase) for they call it so, though I did not speak one word of what was contained in my Books.

But here somewhat may be observed of the Work and Moving of God; for like as when the Lord looked unto the Host of the Egyptians, through the Pillar of Fire and of the Cloud, He troubled the Host of the Egyptians, Exod. 14. 24. And as is signified by what is written 1 Sam. 16. 5. The Elders of the Town trembled at his coming and said, *Comest thou Peaceable?* So at the coming of Christ (who was the Word, and the Word was God, John 1. 1.) into the World, when Herod the King heard these things, he was troubled and all Jerusalem with him, Matt. 2. 3. In like manner each Manifestation or Rumor or Report of the true Word of God doth cause a Motion or Trouble in the Hearts of the Inhabitants of the Earth; though they do only apprehend or guess somewhat; but they do not know distinctly what it is. So that, let not People think, as if any strange or new thing happened, That Richard Seaford coming with the Word of God and his Righteousness (the outward Testimony whereof being Written and Printed, was the very same by Interpretation and his Real Intention, as if he spoke out every Sentence, Word and Syllable unto their Ears; but he did not open his Lips, as to utter any thing audibly contained in it; Yet by doing so far only, he did trouble (whom ye call) King William and Queen Mary, and all their Officers and Servants with them. But I do hereby tell them further, That this Troubling is a short and little Earnest of a worse thing that shall befall them, and that worse thing is, *Future Mercy*.

Like as the Fire at *Kensington-House Nov. 10. 1691.* was a Sign or Warning of what should come upon his or their own Heads; for as the Lord saith, *I will come near to you to Judgment*, Mal. 3. 5. So in this Life God does not usually Punish, but he shews a Token that he will punish, or rather he doth only begin to punish. And so in whatever Affliction he doth lay upon Mind, Body or Estate, or if he suddenly Turneth

And so the Wrath of God, which did and doth yet hover over *Whitehall* and *Kensington-House* (This word was shewed to me in my Heart, even before that Fire also happened at *Whitehall* in the beginning of this Year.) was lately a little kindled, and did break forth upon the latter place into devouring Fire. The former part of this Expulsion I should have proclaimed out aloud when I was at *Kensington-House*, but I neglected so to do, for fear, (the Lord Pardon thy Servant in this thing,) but I did proclaim this word on the eighth of *November*, which was two days before the Fire happened there. And then I did through the Bars of the Prison I was in, utter it with a loud audible distinct Voice, to the intent (whereof I did think at the very time) that it might be of greater Effect and Confirmation, and that it might be more ratified and recorded before God. And it was then answered in a still Voice to my Heart, that it would be so accordingly; for a Law is of greater Force and Energy when it is proclaimed; and so the word is more established, by its being spoken out. This Fire did not hurt the Person of the two chief Inhabitants of that House, nor (I suppose) singe the Hem of their Garment, for probably they did arise up and get away from it, which is the common and ordinary way to do in such danger. But did it not terrifie and affect their Minds for the present time? Behold, in all this is to be discerned the Riches of his Goodness, and forbearance and long-suffering; and they are to know that the Goodness of God should lead them to Repentance.

But then according to the Doctrine of Dr. *John Tillotson*, in case of Injuries or Wrong to the outward Estate of another, there can be no Repentance without Restitution; for in order to Repentance, it is necessary to undo the Fault as much as it can be; and if it were to do again, we would not do it: This he spake not of himself (as now he is) but it was before his late Apostacy or falling away, when he was only a Preacher of Gods Word, he did rightly deliver this from the very Nature of true Repentance; as any one may assuredly know that it is so, who understands what *Metanoia* signifies, which is the proper and right word in the Greek Language for it. And notwithstanding what the abovementioned Person may now flurt or speak outwardly with fair words, deceiving the Hearts of the Simple; or whatever strong Delusions he may mingle amongst those who are *Participes Criminis*, who would fain believe a Lie; *Facile credimus quod volumus*; yet he cannot now gainsay the same, least he should, by speaking contrary to the Spirit of his own mind, and so in the Prophets Phrase bely the Lord; if it may be supposed that there doth any thing of God now remain in him. I do not love to Quote Authors, because it is Per or like to repeat anothers words, and we should apprehend Truth as Distinct from Men. But yet if was not altogether improper to cite him by Name, that the Poor Wretch (for so he is notwithstanding he is inclosed in his own Fat, and hath great Revenues without Right) may tremble and fear least he be condemned out of his own words; and he may be hereby put in mind to come to that thorough work of Repentance, to the Acknowledgment (which implies outward Confession and Declaration) of the Truth.

And seeing that the two Princes have chosen him to be their Instructor and Teacher, I shall here lay before them some other of his words to the following Purport. I do not deliver that abovementioned nor yet this *Verbatim*, because I have not now his bound Book of Printed Sermons by me (out of which both these Sentences are taken) at this time; but there I have read so, and it is near to the following Sense and Meaning, viz. That People under the Judgments of God, are like Lead melted with Fire; but after they are gone and the other is removed, they do like this Metal return again to their former Hardness. In like manner, whatever secret Thoughts, Fears or Apprehensions did arise in the Heart of the two Princes, just as they had the first Knowledge thereof, or at that very time they did see their own House Burning, when perhaps their Heart was melted like Wax in the midst of their Bowels; if herein they would give Glory unto God by speaking out and telling openly their Courtiers and Clergy (who might tell others the same) all the inner most Thoughts they had at that very time. But if they are Sullen and will not discover one of them, least by some of their thoughts then their Sin should so new what appear, and they should hereby confess their own Shame: Hear ye, give Ear, be not Proud, for the Lord hath spoken thus in his Word; and he doth now command and require ye to give Glory unto the Lord God of

before your Feet stumble upon the dark Mountains ; if ye will not, this is Disobedience, and God shall nevertheless bring out and rehearse those innermost Thoughts, that they shall be made known whither ye now for a very little while choose, or whither ye do refuse. But now it is some while since over, ye have almost forgotten it, or ye do cease to be affected therewith ; and ye are now again shut up and closed like the Lead or Wax afore spoken of. When this Judgment was just flaming before your Eyes, then ye could learn and understand Righteousness ; but now the Fire is quenched, ye will not practice and do it. But after your Hardness and Impenitent Heart, ye Treasure up unto your selves Wrath against the day of Wrath and Revelation of the Righteous Judgment of God, who will render unto every Man according to his Deeds : Unto them that are Contentious and do not obey the Truth but obey Unrighteousness (as that is exactly your case and of those who side with ye) Indignation and Wrath, Tribulation and Anguish, upon every Soul of Man that doth Evil.

What ye call my Troubling of you, it is only to prevent all that ; for it is not I, but the Word and Truth which appears forth through me ; and your being troubled thereat, doth arise from the Multitude of thine Iniquity and the Great Hatred ; for Sin when it is committed, doth leave Guilt behind. Now when the Sin comes to be Reproved and manifested, then also the Guilt is stirred up ; and from hence doth arise Conviction, Shame, Anguish of Spirit (all which are very troublesome) and fearful Expectation of what all the present Trouble is but a little Earnest and Transient Forerunner of that Indignation and Wrath, Tribulation and Anguish, which shall for ever abide and remain upon your Immortal Spirits ; which shall be in worse Pains than that of Dying, and yet they shall never Dye. Consider, It is good for ye now to be troubled, in order to the Saving of your Souls. And ye had better be warned of it, that ye may flee from the Wrath to come, than to be kept Ignorant, unmindful, or holden under strong Delusions unto your Dying Day, and so fall Eternally under it. These strong Delusions are sent unto those who receive not the Love of the Truth ; and they are outwardly administered by your Mealy-mouthed Priests ; who do deliver in these smooth things and Deceits both in their ordinary Preaching, and Personal Conversation, to the Intent that they may Please and not Offend ; and they call this Falseness and Perfidiousness to their Holy Ministry, Good Humour and Breeding. But as to speaking the things which become sound Doctrine, they are in the Language of the Spirit, Dumb Dogs ; for so they are through Fear, Corruption and Sloth. And because of the Multitude of them who do neglect, and leave undone those things which they ought to do, I am Persecuted as one Singular ; and am as a speckled Bird, *the Birds round about are against me, Jer. 12. 9.* and they do Charter or put forth the Bill. And whereas I do, like another *John Baptist*, warn the People of this my Generation to flee from the Wrath to come ; and I do mention the Law of God, which saith, that such and such things are not Lawful, that is, they are not consistent with, but contrary, or otherwise than such a Law Commands or Requires. But ye are more to be blamed, and ye are worthy of sorer Punishment who do offend this Law, than I am thought an Offender only for making mention of this Law ; for I do according to what is commanded, *Lev. 19. 17.* Rebuke ye, and I would not suffer Sin upon you. But for this doing only, ye do put and shut me up in Prison ; for which doing to me his Servant, God will answer ye again as to thrust ye down to the lowermost Hell.

For a common Swearer, Drunkard or Whore-monger, will receive a Reproof, and he will acknowledge his Fault and make excuses for it ; but he will not strike him in the Face who shall give the Admonition. There doth indeed rise up a greater degree of Rancor, Malice and Hatred against him that Rebukes for the Sins of Fraud and Injustice. But when a whole Nation do despise and falsify an Oath when they establish Iniquity by a Law ; When by a pretended Law of their own making, they would make void God's Law, *Psa. 119. 126.* and his Fifth Commandment of none effect, *Mat. 15. 6.* by their sayings, Tradition and Practice ; for as the Pharisees did of old, so do both our Rulers and Pharisees at this day, when the Nations would Reign only themselves and would not have God Reign over them, nor his Law and Word mentioned among them if it should contradict their domgs and Actions, Then they do imprison, punish and put to death him who shall do it. But the very same Wickedness and Rebellion would also imprison, punish, put to death (if either was in their power) the Living, Almighty and Eternal God. They would lift him off from his

Throne ( which is established of old, *Psalm 93. 2.* ) if they could reach up and do it, for the Floods have lifted up, that is, they do think; and lift up their Voice, that is, speak against God; yea, there is yet a third ascending step of Rebellion, they do lift up their Waves, that is, they act against God to the utmost of their power, as high and as far as they can reach. *The Lord on high is mightier than the noise of many Waters; yea, than the mighty Waves of the Sea, Psalm 93. 4.* He is above all the Thoughts, Words and Actions of Mortal and Rebellious Creatures. And he is not as the Idols of the *Heathen* to be taken Captive, slain or thrown down. Nevertheless herein he doth prove the Wickedness and Rebellion of Men against him, for he sends his Servants into whom he infills his Truth and Goodness; and what is done against them he doth interpret and receive it as done immediately against himself. And so when he sent his only begotten Son into the World: who was the Word and the Word was God, yet they did slay him the Prince of Life. And as Christ said, *He that hateth me, hateth my Father also, John 15. 23.* so if such a thing may be supposed with Reverence, the same Wickedness that did slay his Christ, would ( if possible ) have killed God himself. And so for the Governors whom he hath set over us and calls his Anointed, the very same Rebellion that doth depose and remove the Government off from their Shoulders, because it is in Mens power so to do, would likewise pull down God from Heaven and remove the Government off from his Shoulders if that was in their power also: For in all these Cases the Murmurings and Speeches, the Actions and Doings are not against the Creature, but against the Lord, our Creator and our Governor, our Law-giver and our King. Ye should quarrel not with me his Servant, but with him, because he hath given such Laws to Mankind; but indeed he is displeased with you, and will punish you for not Obeying, keeping and observing them, or will ye Arraign his Justice and Goodness in giving Laws to Mankind, to which are annexed such exceeding great Rewards and Penalties of Eternal Life and Death; and ye say that they are penned so dark, intricate and obscure, that ye know not when ye do observe them or not: But this is to utter Error against the Lord, *Isa. 32. 6.* which is naturally Consequent when your heart doth work Iniquity and practice Hypocrisy; for all this hardness or doubtfulness doth only come to pass through the Perplexity and Confusion of Disobedience or Transgression. It is because ye do wickedly, and none of the wicked shall understand, but the wise shall understand, *12. 10.* whereas if ye would turn from your Iniquities, ye might understand his truth, *Dan. 9. 13.* which ye do not care, but ye are unwilling to do, and therefore like the Slothful and Wicked Servant to excuse your selves ye would think God to be unrighteous, or an hard Master, which he is neither, but ye are Perverse and Disobedient. *The Fool hath said in his heart there is no God, Psalm 14. 1.* But they which are corrupt and have done abominable Works, the Wicked, Disobedient and Hypocrite, do wish and desire that there was no God, and they would not have God Reign over them. In the Language of *Moses, David and Isaiah*, they are called *Rebels*: which is a very fit and proper term for them. So *Samuel* told *Saul* the King, That Rebellion is as the sin of Witchcraft, and Stubbornness is as Iniquity and Idolatry, *1 Sam. 15. 23.* and this is Rebellion against God, the very Sin of those called our Kings and Rulers at this day; And because these have also rejected the Word of the Lord, I pray God to fulfil the other part of the Sentence upon them, the Lord will reject and cast off the same Persons from being Kings or Rulers over us: for they that would have others do according to their Laws, Commands and Orders, themselves should also do according to the Laws, Precepts and Commandments of the most High God.

Here it is to be observed, that though God had rejected *Saul* from that day forward in which *Samuel* speak thus, yet he afterwards continued King over all *Israel* until he was slain in the Battel against the *Philistines*. In like manner, Those at this day may as yet remain upon the outward Throne, though they are disallowed of God; and it is his Mind and Purpose that they should not be settled and established here.

All this aforementioned is no Enthusiastic or strange Conceit, which may be tauntingly said to be proper for the Notions of *Berleghem Hospital*; But it brings out the very nature of Sin, that it may appear exceeding sinful, according as it is also exprest in the Books and Sermons of Sober and Understanding Divines. And hereby may be somewhat perceived of the Justice of God in inflicting an exceeding and Eternal Punishment for what is called light and transitory Offences.



But to return to our Subject and intended Matter, I did in that Letter superscribed to the E. of N. Chief Secretary of State, but within directed to the present King *William*, put him in mind, and also desire him, that I might be brought down before him to speak or read many more words unto him. And if he was fearful or apprehensive least I should do them any hurt, then let him order my Hands to be bound and my Feet to be put into Fetters. But as the Lord liveth, who gave to him and my self Life and Being, I would not so much as injure his outward Skin, the Hairs of his Head, neither would I touch the Skirt of his Clothing; For Truth breaks no Bones, it doth only trouble in order to the saving of the Soul. I suppose that this my Proposal and Desire, was either not made known unto him, or he would not consent unto it; knowing that if I did speak words into his Ears I should torment him before his time. For as the Devil said so unto Christ, who was the Word of God; so at this Day the Word of God hath the same and like effect upon the Hearts of the Disobedient, which are possessed with the Spirit of the Evil One, for this makes them Disobedient and Wicked, for the Word of God is quick and powerful, and sharper than a two edged Sword, percing even to the dividing a sunder of Soul and Spirit, and is a discernor of the Thoughts and Intents of the Heart: So that it will vex and torture the Man, or else actually bring him to Repentance. It hath constantly this Effect where it is truly and powerfully Preached (as that is seldom in these days) for it doth work an holy Violence upon Men and Women, as to cause them to give up their ill-gotten Goods. *Many also of them which used curious Arts, brought their Books together, and burnt them before all Men. So mightily grew the Word of God and prevailed, Acts 19. 19, 20.* So as to them which use sinful, evil and indirect Arts in other things, where the Word of God is throughly made known unto such, and Prevails over their Consciences, it doth make them forsake all those sinful and wrong ways and means: And it works them into such a Condition, that they come trembling to know what they must do to be saved.

In like Manner where a common Person gets Riches and not by Right, the Spirit faith expressly, *He shall leave them in the midst of his days, and at his End shall be a Fool, Jer. 17. 11.* That is in the midst of Possession and Enjoyment, He shall have no true comfort of them, and at last he shall lose Heaven. Now there is no Folly to be compared to the losing of Heaven, though it be for some hundreds or thousands of Pounds, which then are Slipped away from him again, where a great Person (whom the corrupt World doth Respect, and hath in Admiration because of Advantage, but God will not excuse him who comes to great Revenues without Right, seems to be a reaching out the Hand, and taking and grasping of it by Violence, when they should not do it, but yet they do it, *Because it is in the power of their hand, Micah 2. 1.* (I had a more lively Representation of this in my Mind, than I can now express it forth in words when I heard that the \* King had seized the Seven Bishops Revenues: *So they oppress (or defraud) a Man and his House, even a Man and his Heritage, Micah 2. 2.)* And where is it done by a colour of Law and Authority; this indeed doth deceive the Ignorant, when wise and knowing Men do more abominate and loath it; much more will the All-wise God hate and proceed against it, *for the Lord is a God of knowledge, and by him Actions are weighed, 1 Sam. 2. 3.* And when they are weighed in the Ballance of the Sanctuary, and considered out of the Book of the Lord, and also from the Nature and last end of things, with that abundant Reasoning which arises and flows from these several Topicks: All this will make it plain and evidently appear to the Heart of Man, that *Better is a little with Righteousness, than great Revenues without Right:* So that the Man will choose it accordingly; for by so doing He will be more Happy now and hereafter.

After the very same manner you may conceive of that which is called Government or Authority without Right; it is not properly Government but Usurpation, when another takes that upon him which doth not belong or appertain to him, and then *He doth lift up himself above the Congregation of the Lord, Numbers 16. 3.* above his Brethren and Fellow-Creatures. And so even a Lawful Governour may Usurp, when He takes too much upon him, *v. 7.* for both these kinds of Usurpation we learn from this two-fold Saying of Korah and his rebellious Accomplishes, had that been true which they falsely object unto Moses. So again, this is not Authority, for this supposes what is Lawful, but if it is not, then it may be more



properly filed Power or Publick Force; which is kept up by the Administration and Exercise thereof; and it *Grows stronger and stronger* where it doth Oppress and Crush, and it be sure to prevail. But if it be once contradicted with true Assertions, and this is made known and stands its Ground, then it is foiled (several whereof make a Fall) and it grows *weaker and weaker*, and successive Acts hereof will *so wound it*: by the *Words of Gods Truth and Righteousness*, that it *shall not be able to rise but fall under our feet*, Psal. 18. 38. But where this Power and Force doth keep the upper hand, and things are so done, whereof no better Reason can well be given, but only because they actually are, and can so be done, this may be fitly resembled to a *company of Robbers or armed Men*. (And so where we read of an Army going into another's Country to gather Contributions, it is in Truth a great Robbery, and a multitude of Men that do *Sreal*; which is against the expresse Command of God; but so far doth Transgression prevail and reign over the Face of the whole Earth that the Relation thereof is made publick and it seems allowable, of good Report and honorable Atchievement) who can take away what they will from weak and defenceless Creatures. This the first do by Force and Compulsion which they must yield unto, least further they be made Captives, Slaves or Prisoners, and so be girt or killed. Now because this State and kind of Acting is not loved or approved by the Reason of Mankind, therefore to impose upon and delude that there are chosen out the more knowing Men (who are acted by *Reward*, for this is somewhat more than *Hire*) and these do lay aside the Habiliments of War and Force, and they do Ape things in a way of Law and Judiciary Proceeding Here again like Ambitious *Abalom*, in *Matters that are Good and Right*, in a private Cause between Man and Man, wherein the Publick (for so they call themselves by reason of their Multitude) is nothing interested or concerned, they will indeed do true Justice; for hereby they do the more cover and get Reputation for their unjust and *unlawful Deeds*; and so they gloss and smooth the thing over by some plausible Saying or Expressions, which though they are not true, yet they are *Verisimilia*, they have a likeness to *Truth*; and so (like bitter Gilded Pills) are swallowed down whole for Truth by the Ignorant and Credulous Multitude, whose Nature is, greedily and hastily to catch it and receive the thing. The Multitude hath been fitly termed *Bellua Mulorum Caprium*, and it is of that kind of Beasts which doth *neither chew the Cud nor divide the Hoof*; for they neither consider thoroughly the Nature of things, nor do they put a difference between Good and Evil, Truth and Falshood, Right and Wrong. And so it here comes to pass, that the Simple *believeth every Word*, when a Man of understanding *searcheth out the Master*. And if he be a Good Man also, he doth conceive the more Zeal and Indignation against it, as the more Sin and Evil is wrapped up, interwoven and cunningly conceals therein As much as God doth exceed the Goodness, Knowledge and Wisdom of the Creature, which is more than the whole Ocean to a single drop of Water; so he hath a proportionable Displeasure against *Secret Sins and Iniquities*: Which as he doth now *set in the light of his Countenance*, Psal. 90. 8. So in his appointed time *He will manifest the Counsels of the Heart*, and bring out the *hidden things of Dishonesty*, and the most close Acts of Hypocritie; and then they shall have Punishment accordingly.

But this Punishment is not presently executed; for, who hath ever felt it? And who doth understand what it is? Yet there are Terrors and Remorses of Conscience, and a fearful Expectation of worse things to come, all which are in deed sensible. We do believe that which is revealed, and when a Conviction (which implies a knowledge of these things, and an Assent of the Mind that it is so) is wrought, then the *Word of God* hath its due Effect. *Who knoweth the Power of thine Anger?* even according to thy *Hear so is thy Wrath*, Psal. 90. 11. People do harden and shut themselves up against the Sense thereof; but when it shall once enter within them, when the *Power of the World to come* shall break into their Minds (which the Devil hinders as much as he can) all this will make them afraid, and entorce them to do any thing to be reconciled with an Angry and Displeased God. And so because that *Wrath which hovers over the dwelling place of the Unrighteous*, yea, over the very *Head and Sculp of those who go on still in their Trespases*, Psal. 68. 11. is not altogether so visible as a *drawn Sword or bent Bow* pointed at them (which also do no hurt at present, until it is laid on or discharged) and so is God prepared for Punishment, which he can as easily inflict as we can crush a Noth; for he takes away their Breath and they die, and then his Sentence is executed upon the Evil Doers. And therefore it may be observed throughout the whole Scripture, the Punishment of God is spoken of in the future, *He will or shall punish* nevertheless because his *Wrath* is not seen, it is not so sensible even to the *Children and Vessels of Wrath*: Still it is real and intelligible, that is, to be understood, as they shall know and feel upon a dying Bed, when all the Methods of hardening do fail, then it is sensible and perceived from within. Then Conscience doth accuse of Sin, and foretelly of Tor-

ment to come. Now it would do the same in the midst of Health and Life as upon a Death-bed; but heretofore Superstitions, Delusions and Hindrances were fought after which fail at the last time; and also they approach nearer unto God, so that they dare not quench his Spirit as in times past. Then they would not receive God and the Truth of his Word into their Knowledge; but what they did apprehend of God, was in a general and confused way; and what they did know concerning his word, that was a *wresting of the Scriptures to their own Destruction*; Or rather like the *Jews and Rulers of old, Acts 13.27. Because they know not God, nor the Voice of his Word read every Sabbath and Week-day.* They have by sinning against God fulfilled his Word to their own Condemnation. But if his *Wrath* did once enter within the vail of their Heart (which *Vail* is made up of Sin and Ignorance) then is that also fulfilled, *By thy Wrath we are troubled, Ps. 90.7. even at the Manifestation and Revelation thereof, so that they would not beat Rest and Quiet until they did cease from that Unrighteousness to which this Wrath is annexed.* And what Knowledge thereof God hath been pleased to show unto me his Servant, if I had been or might yet be suffered to speak and declare it audibly, distinctly and deliberately before and unto him, it would turn the Governour to the Faith and Belief thereof, which would work so far, that he would actually and indeed come to Repentance and Reformation. By the *Words of Gods Truth* I should actually persuade him to give up that Kingdom (which contains Riches, Honor and Power) unto him whose Right it is; which he unduly took away by Force, Subtlety, Wrong and Unlawfulness.

But here again the *Pride of Heart* doth struggle, That it would not be for his Honour and Credit to be so easily persuaded out of Three Kingdoms (one whereof he got by the *Sword*) by a Cripple, Beggar, Mad Person, a strange look'd Fellow (whose *Visage is marred more than other Men*) and in a word, by him who hath undergone almost all the Indecencies and Shame that are incidental to Humane Nature, Whereas it is not I, but the *Grace and Truth of God which appear forth through me*, which is able, and also will (if trial be but once had) do all this here spoken of. And how know we, but in very deed for this cause hath God raised him up for to show in him the Power of his *Word and Truth*, which can and also will bring this *Stranger down, Isa. 25.5. & 26.5. from that State (into which he is as yet exalted)* into that Station he was in before; and that the *Name of God may be declared throughout all Europe*, and that his *Truth* may be manifested and cleared throughout all the *Reformed Churches thereof*, as it hath been delivered, and all along asserted by me his unworthy Instrument. The Devil did at first tempt him to this Sin and Transgression, by promising him more Happiness, Good and Pleasure, but now having had experience of it, *He is wearied in the greatness of his way*, and he knows and is sensible that he did before live as Happily as now, and that all his Devices which he hath brought to pass, are not worth the exposing himself to so much Sin and Danger as he hath done; and he would as easily give it all up for the real Contentment he doth find it to yield. But then the same Tempter doth continue him still in the same Sin and Transgression by such and such Thoughts or Devices, Pleasure and Pain are the Hinge upon which all our Actions turn; and as with Desire of the first he was led into this Transgression, so he being now filled, surfeited and wearied with that, his Soul is now become Restless: Yet he is afraid to *cease, turn from, and to put away the Evil of his doings, for fear of Pain and Inconvenience*, as of Temporal Death or Disgrace: Which last seems to be somewhat the more, because of the *Prosperity of his Arms*, and he hath such a vast Multitude of People of all Ranks and Degrees of his side. Which again is the more increased by reason of such an one his Opposite; whom, if the People have not altogether hated without a cause, yet sure I am, *They have cast Iniquity upon him, and in Wrath they have hated him*, more than there is Truth and real cause for. There are many like Thoughts in the Heart of the Present Governour, whereunto I or the Reader may give a satisfactory Answer as they do arise.

But as for his being afraid lest his Father-in-Law should put him to Death for Rebellion and Treason, I myself have proposed that way in Page 12. of my Reprinted Book, Entitled, *Things Plain and Weighty*, &c. That our Rightful King be Restored and admitted upon these Terms, That the most General Act of Oblivion and Indemnity might pass, without any Exception to any manner of Person whatsoever, and not to much as *One Man be put to Death*; and I myself (by reason of whose publishing of Truth he doth the more fear) will therefore stand Hostage or Guaranty for him, or his Friends, to answer *Body for Body, Life for Life, Member for Member*, so to procure and effect it, that there shall not be the least harm done to his outward Person. But only he shall be in *Statu Quo*, with all the Advantages he was in before, his Debts and the Charge of his Expedition paid; either to return into *Holland*, or to live at *Kensington*, and none shall molest or hurt him.

Indeed this thing of Temporal Death is very Terrible unto a Man that hath led a sinful Life, to fall by a violent and shameful way, and then to appear before God, unto whom he must give account for all the Actions of his past Life; and then to have a final irrevocable Sentence pass upon him of eternal Blessing or Condemnation. So that Men had rather (though it is with the Addition of more Sin and Guilt, go on towards the day until they come to die, or descend into *Battel and Perish*, not considering that then also there must be the same, yea, and worse account to be given, by reason of more Sin committed, and longer Impenitency; which is *Treasuring up Wrath against the day of Wrath*, and involving themselves into more Stripes and greater Misery: For if it should be so as here surmised, it is better to truly and unfeignedly Repent of Sin, and venture the Temporal Danger here supposed, than to live longer only to disobey and provoke God the more.

But thou (who art as yet called King *William*) shalt be as much assured and ascertained, as that thou now *Livest and Breathest*, that thy most full Pardon shall be had: And if thou dost further doubt  
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thereof, to make things as sure as possible, thou mayest, with the Forces under thy Command, remove into Holland, or into some distant Parts of this Island, until thou hast his Word ratified into a Law, that all things shall be done according to thy reasonable Desire, and agreeable to this Great Time which is now drawing on, *Of the Reconciliation of all Things*; for *Like Princes like People*, this is what hinders them also from returning to their *Due Allegiance unto their Rightful King*. They have acted so many things against him, that they are afraid, if he should be again instated and put into the Actual Administration of the *Regal Power, Office and Authority*, that he would be Revenged on them, and proceed to Punishment which may extend to Life, Member or Estate; but none of them shall suffer in the least and they are Adversaries to the King who Dictate otherwise) which thing must be included as a great, necessary and essential Term of his *Restoration*; and this must be made as sure, firm and ratified unto them, as any thing in the World can be.

Nay, it shall be made much more sure than now it is, that they shall not lose their Lives and Estates in opposing a Powerful Foreign Enemy, whom they have made to be their *Enemy*, and they have provoked and drawn him in upon themselves. If they will now (before the more severe Decree come forth) yield unto and accept of these Terms of Mercy and Reconciliation, it shall be made more certain unto them that they shall be every one forgiven for whatever they have done in this Matter; then now they have false reason to think that *they shall escape by Iniquity*; that is, by making the *Government* (as they call it) as secure and strong as ever they can, by Imprisoning, Oppressing and Crushing of all its *Enemies*; of whom many are *Friends to God* by being Zealous for his Law and for its Superiority over all their Ordinances and Constitutions; and also they do whatever God and Christ hath commanded. But here it comes to pass, that as the *Friendship of the World is Enmity to God*; so here whom God vouchsafes to call his *Friends*, the Corrupt World doth term its *Enemies*. But the *Lord will enter into Judgment with the Ancients of the People, and with the Princes thereof* (and he doth at this day speak the same unto England) *What mean ye that ye beat my People to pieces, saith the Lord God of Hosts, Isa. 3. 14, 15.* they are your Fellow-Creatures; but notwithstanding God saith (so in his Word, ye go on and continue nevertheless to do it: Which being contrary to his revealed Will, it doth thus become Sin and Transgression unto you, and it draws on more Displeasure of God upon you yourselves.

That Question, *Shall they escape by Iniquity*, Psal. 56. 7. implies a certain Negative, that they shall not escape, as may be yet more understood from what is afterwards said and implied, *In thine Anger cast down the People O God*. They do day by day die severally in their Sin, Trespass, Iniquity and Transgression. And besides, it is imported that God will do according to his Method and working of Old; whereof he doth not speak Plainly, but he doth sufficiently intimate it elsewhere in his Word, how that he will by some sudden unexpected Stroke, bring down and scatter all these Workers of Iniquity; and all their Iniquity which they have been so long setting up and endeavoring to stablish, shall fall to the Ground and come to nothing. There must be some mean time that *their Iniquities may be full and ripe*: As also this mean, while the longer it is, it will the more prove the Faith, Patience and waiting of his Servants: *For the Workers of Iniquity shall soon be cut down like the Grass, and wither as the green Herb, for evil doers shall be cut off, for yet a little while, and the Wicked shall not be, yea, thou shalt diligently consider his place, and it shall not be*, Psal. 37. 2, 9.

I remember that some few Years since, when I testified to my Fathers House, against some particular Sins and Transgressions they did then live in the Practice of, that immediately after I had done so, he or they did conceive a greater Degree of Enmity and Hatred (which they did vent forth in Reproach against me) and a day or two afterwards they would more eagerly do the same whereof I did admonish and reprove them. But in longer process of time I did observe he did quite leave it off, and he came off by little and hidden Degrees, not to be outwardly perceived, that it should seem, and perhaps as he would give out (by reason of the *Pride of Life* remaining) that it should not be the effect of my Preaching or Persuasion (as they did tauntingly object, when neither then nor now did I speak any thing of my self but from Gods Word only) but some other Cause or Reason; whereas God will more particularly rehearse it, how they did at length refrain for fear they should come to that place of Torment I did warn them of. This Relation may seem somewhat trivial, but as God was pleased then to bless my Ministry, so he doth now give me the same hope, that in this great matter I am now engaged in, of being called out from converting a single Family or Parish, to seek and endeavor to turn a whole Nation from Iniquity unto Righteousness: And I now contending earnestly that Gods Laws should have the Superiority over theirs, and take place before them, though now by the Force and Assemblies of Violent Men, they have cast me these four times into Prison; yet I trust still (though perhaps they may come over by the like Method) that *God will deliver me from the Strivings of the People*, and that this Nation will yet obey the Voice of the Word of God, in Testimony whereof I have hazarded my Life: And now this last time they detaining me in Prison longer than ever they did yet, this doth open unto me another glimpse of Light to my former Assurance, that this thing will be more certainly effected, according as I have spoken and exhorted from the Mighty and Powerful Word of God. And that I shall not all along, as to my self, bring forth for trouble, and only to leave our Rulers without Excuse and to aggravate their Sin. But he that Lets hitherto, shall be at last taken out of the way. And they will be brought to hearken unto, and comply with those Laws of their God, which I have set before them; and then both the inward Enmity and outward Persecution against me will be also done away; and perhaps this last will not utterly cease, until the other

other be fully accomplished. *Even so God grant it. Amen. I will cry unto God most High, unto God that performeth all things for me, Psalm 57. 2. The Lord will perfect that which concerneth me: Thy Mercy, O Lord, endureth for ever: Forsake not the Work of thine own hands, Psalm 138. 8.*

But as to the Men of this World, it is a sad and miserable thing, when they are once dipt, involved, yea, and plunged all over into Sin; they are as it were in a Labyrinth or Maze, from which they know not how to get out; they are intangled in the *Wilderness*, and though the Thorns do scratch and tear and are very troublesome, yet they prick farther and clasp more about; just such is the Condition of *Silly People laden with Sins*. This Epithet is fitly added, for unless they had been *Foolish and Deceived*, they had never been laden with Sins; for so foolish ugly and hateful is Sin, that when it is represented according to its real Nature, the Words and Discourse (which like a Picture to the Bodily Senses, so this shews it unto the Eyes of the Understanding) do also seem Foolish Ugly and Hateful, *For he flattereth himself in his own Eyes, until his Iniquity is found to be hateful, Psalm 36. 2.* But if you come either to the several Persons who commit the same, or to the *sinful Nation, a People laden with Iniquity, a Seed of evil doers; Children that are Corrupters; They have forsaken the Lord; They have provoked the Holy one of Israel to Anger; They are gone away backwards, Isa. 1. 4.* (all this is England at this day) and exhort them to come over again unto God, and to turn from *Iniquity* unto *Righteousness*, endeavour to bring them into Subjection unto his whole Land, and to do all things exactly according to the Pattern shewed in his Word. If thou dost once begin to do all this, *Briers and Thorns will be with thee, and thou wilt dwell among Scorpions, Ezek. 2. 6.* which will hinder and prick and hurt; so for the two last Qualities, it is like falling among a Nest of Wasps, for besides the Mischief and Hurt they will do, there is such a Buzzing of these two-footed Worms, they keep such a Humming and noise with their Words, with their several Sayings (which is but a *Contradiction of Sinners*) that it is all but a confused Imagination or deceitful Falshood, without one Sentence of clear Reason or manifest certain Truth. Sin doth spread like a *Leoprosie*, and it doth corrupt the Understanding after it hath prevailed over the Will. But when the Will hath committed the Sin, then Conscience doth begin to accuse thereof, and there do arise so many Fears, that the Sinner is become like one walking upon brittle Ice, who is afraid at every step, so he Trembles and knows not what to do; for *Fear is the betraying of those Succors which Reason offers*. It making the Poor Man even to suspect and also to refrain from that which indeed would shew him the only Good, True and Right way for his Safety and Preservation.

As for that *Great Multitude* wherein Man is apt to place so great Confidence, and to rely so much on, indeed it is somewhat where Force is to be confronted unto Force, though many times in Battel the greater Number do not get the Victory. But what signifies his *Multitude*, where not so much as one Man shall lift up his Hand against him. *Ido bere from the Word of God forbid all People, under the Peril of Damnation* (which will be to all those who obey not the Gospel) *never to lift up a hand, much less to bear Arms or raise Tumults against the Present Governour*, though he hath now taken upon him to Rule this Nation before the time it did appertain to him; for no other Contention or Strife ought to be amongst the Creatures of God, and in a Christian Country, but in Words only, see 2 Sam. 19. 43. for that should govern the World, and sway and determine the Actions of Men, which is most agreeable to the Word of God and the very Truth of Things. But then the Present Possessor hath the most to talk for him, even eleven Parts in twelve of the People of this Nation. What signifies that? for five Men who speak words with Knowledge and Understanding, will avail more than ten thousand of the Ignorant Multitude, for these like the gaggling of Geese, or chirping of Birds, speak what they have received one from another, and what themselves do not thoroughly understand; or they speak forth *Falshood* or *Folly*, which hath an outward shew of Wisdom and Truth, but in reality it is neither; or they get their Liveliness, or some Addition to it, by saying after such a manner, and so they are Biased and Corrupt. As likewise they do so speak and do, if they have any Place of Honor or Credit, whereby they have the more Respect from their Fellow-Creatures, and are called of Men *Worshipful*, or they speak after such a manner because they hear the most do so; or to be freed from that Oppression and Persecution whereby *Man is made an Offender for a word*; for indeed it is more for the Ease and Safety of the Flesh to go in the way of the Multitude, and to do and to walk according to the course of this *World*, but only *This is not the Right way to Heaven*.

But I would ask the Man that now is in Possession, *(whose Heart is lifted up with that vast Multitude which is for him, and he is apt to fancy Security unto himself in them; whereas he is floored up with Imaginations only, if he doth repose in them a real and certain Safety)* can any of them severally, or all put together, Preserve his Breath from going forth, or hold in one Moment longer, after the appointed time, his Spirit from flying out into that place where no Respect is had to what is so highly valued and esteemed here. Let them pretend what they will to venture their Lives and Fortunes for him, to fight up to the Ankles and Ears in Blood and Wounds; yet, *None of them can, by any means, Redeem his Brother, nor give to God a Ransom for him; for the Redemption of their Soul is Precious, and it ceaseth for ever, Psalm 49. 7. 8.*

The Reasons why People fight for others are these following: Either because hereby they get their Liveliness, or out of a Mistaken Apprehension of Duty or Honour; or they are forced and constrained to so do: But when all these are taken away, and the pretended Cause, Right or Title, is found to be *wrong*; then also the Fighting People do slide from him, and each Man desires to be excused.



¶ If the Reader does think this to be a bare Supposition of mine own, yet he may also perceive there is some Truth intermingled with it; but I am certain that is *nothing but the Truth* which I am now going to alledge and infer. Put the case that the *ungodly and deceitful Man* (for such he is who will not obey the Law of God, but he doth cover his *unlawful Deeds* with the Cloak of Hypocritie) *should not stand in the Judgment*, Psalm. 1. 4. But if he should be condemned there, and receive the Sentence, *Depart ye Cursed into Everlasting Misery*. Is there now one Man among all his Loving Subjects who were so extraordinarily Zealous for King William that will step out and offer unto God to exchange his Soul for him, that his Soul should be in the others stead, to undergo all that endless, endless and remediless Torment for him: Speak now all ye Princes, Governors, Captains, Judges, Treasurers, Counsellors, Justices of Peace, Constables, Bishops, Priests, Chaplains, Officers and Servants, and all ye Friends to the Present Government (who now are so called, and would be so thought) which of us all will do this for him? Let him stand forth and answer. I suppose here that every Man will hold his Peace; or if any should speak out hastily and boldly, will he yet be as good as his word? or would he have God take him at his word? I trow, there is not any to be found who will serve King William thus far; Or if there should, yet God will not accept it. *None of them can by any means redeem his Brother, nor give to God a Ransom for him.* And that it is possible for a King to be Damned, is as sure as Scripture is true, *For Tophet is ordained of old; yea, for the King it is prepared*, Isa. 30. 33. and so you may read Rev. 6. 15. what is written concerning the Kings of the Earth, and the Great Men, and the Rich Men, and the Mighty Men.

By the like Words of Truth (if it would not be too tedious) I could answer that Objection of Shame Disgrace or Contempt, which as yet doth hinder the Governor from coming to Repentance and Restoration, only by bringing out the true Nature of things. That the *Shame* is rather in continuing therein, than in *ceasing to do Evil*; and it is Brutish to refuse it, but it is most Reasonable to learn to do well, and here it is also according to the true Proverb, *Better late than never*. It is better to be liable unto a small and short Shame at present (if it should be so) than to go on in thy own way and Devices till thy Body drops into the Dust, out of which thou shalt *awake and rise up to everlasting Shame and Contempt*; one of these two thou must and shalt endure. But I do again testify, That it is

¶ *better to be sensible of a little Trouble and Vexation of Mind now* \* *Concerning which, see my* (which will also at this present time bring forth \* *Peace and Contentment of Soul* \* *than to groan under the Worm which shall never die.* Book of Happiness, P. 166.

Whatever other Thoughts do arise in thy Mind, there be sure to let Knowledge and Reason have its perfect Work, as to conceive and apprehend the thing thoroughly and wholly, and then thou shalt find an Answer which will be Satisfactory even to thine Immortal and Reflective Spirit. This will give *Quieness and Assurance* for ever. Do but make known the Thoughts that trouble and terrify thee, and God may either by me or some other of his Servants, shew thee a way, or lay Words before thee, how thou mayest be Comforted, Delivered and Saved both Temporally and Eternally.

¶ *Wherefore, O thou that art called KING, let my Counsel which I give not of my self, but the Word and Law of God (which commands the same) be acceptable unto thee, and break off thy Sins by Righteousness, and thine Iniquities by making Restitution to thy Poor Father-in-Law.* In the publick Gazette about four or five Months ago, there was an Example of one who did *Resign up the Government*: As this shews that it is possible, so let what is aforesaid make thee Inclenable; yea, and actually do the like unto him whose Right it is, *if it may be a lengthening of thy Tranquility*, Dan. 4. 27. or (according to the Marginal Reading) an Healing of thine Error. I do assure thee, in the Name of God, and from the Truth of his Revealed Word, That if thou wilt indeed obey, and go according to all the Commandments and Directions thereof, that it will most certainly be a lengthening of thy Tranquility, and an Healing of thine Error: But then thou must hearken unto and comply with the same Word speaking on this wise, *Turn you, Turn you, and then Iniquity shall not be your Ruine.*

*Obey, and thy Soul shall live;  
Do well, and thou shalt Fare well,*

There is no Man (which I know of) who doth more earnestly and unfeignedly desire the Good and Salvation of Mankind than my self; for only towards the Accomplishment of this Great End I have written and suffered so much: But if they do still from time to time *Provoke and are Stubborn*, if they do continually provoke God and transgress his Law (as the manner of some is to do it, the more the nearer they come to appear before him) then indeed my Compassion doth begin to wear off; for then it is coming towards that, *The Righteous shall rejoyce when he seeth the Vengeance*, Psal. 58. 10. for I know and assuredly believe, and do thereby give warning, that God who is Holy and True, will Judge all the Inhabitants of the Earth; And He will punish the world for their Evil, and the wicked for their Iniquity.

*To God only will be Glory, through Jesus Christ for ever, Amen.*

All the aforementioned Words were written by me Richard Stafford Prisoner in Bethlem Hospital, and finished on Decem. 11. 1691. and signed on January 7. 1692.

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